The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 34 NOVEMBER, 1920. NUMBER 4.

INDIA SPECIAL NUMBER

MRS. E. L. PORTER, Editor, Rawalpindi, India.

Rev. and Mrs. E. L. Porter preparing the India Special in camp at Nasim Bagle, Cashmere.

FOREWORD.

The India Special is ready to start on its journey to America. It has been prepared under somewhat difficult conditions, the editing and copying all being done in camp, during the summer vacation. It gives a glimpse of new and changing conditions in the country, and we trust will conduce to much thoughtful study of the situation in India, and the needs of the work.

The time is ripe for advance all along the line, and in every department of the work. The New World Movement has come at a most opportune time to give the impetus that is needed, and we hope that the Indian Church has seen the heavenly vision unto which she will not be disobedient.—MRS. E. L. PORTER, Editor for India.

THE RELATION OF THE INDIAN CHURCH TO THE "407" MOVEMENT.

By a Contributor.

CAN INDIA achieve Nationality? is a question in the mind of every thoughtful friend of the country today. The difficulties seem insurmountable. One has only to glance over the publications of the British and Foreign Bible Society, or look through the varied translations of the gospels carried for sale by every missionary in his book bag to realize that India is a perfect babel of tongues.

Even the most casual observer notes the multiplicity of races distinguished by dress and costume, while the more experienced find within the various races an endless number of class divisions, rigidly separated by caste regulations and immemorial customs.

While India's people are diverse in language and race, differences of religion are still more apparent. Her millions worship every god, with every shade of belief, while fanaticism and superstition dominate the daily life of the people.

Different in language, different in race, different in creed, how can she hope to develop a national existence and make of herself a nation necessary to the welfare—not only of her own people—but of the world.

In spite of all difficulties national consciousness has been developing with startling rapidity in the last few years. The War, which has brought India to Europe's back door, seems to have awakened her to the fact that there is some thing desirable to which she has not attained. Patriotism she has always had in greater or less degree, and the Swadeshism (the boycott of foreign goods and insistence on the "made in India" trade-mark) of a decade ago was perhaps the mother of Nationalism as it is getting to be known today.

For a long time India has been seething with political unrest which circumstances connected with the war has brought to the surface during the past year. The demobilization of Indian troops, who have lost much of their awe for the white man through their experiences in foreign countries, has had much to do with the present development. Every question which has arisen, whether political or religious, has been used as a pretext to oppose the Government and to foster the spirit of Nationalism. This is strikingly illustrated in the attempt by some of the leaders to make the Khilafat (broadly speaking, the terms of peace with Turkey) which is a question affecting the religious principles of only one sect of the Mohammedans, a national issue to be contended for by Hindus and Mohammedans alike.

The Nationalist spirit has fostered the idea that henceforth everything must be strictly Indian. As a speaker at the opening of the Hindu college in Rawalpindi expressed it, the time had come when they could no longer bow down to foreign domination in matters relating either to government or education. They were thankful to missionaries who were the pioneers in education, but the time had come for the Indians to keep the education of their youth in their own hands, thus indicating that the work of the mission institution was at an end. As another speaker expressed it on another occasion, it mattered little if the government set up by the Indians was not so beneficial as foreign rule, it would at least have the merit of being their own.

This spirit has led to the discrediting of everything under foreign domination

however good and the exaltation of everything suggested by Indian sentiment. There is much in this attitude of Indian nationalism with which we can sympathize, though we can not help but regret the spirit which is so ready to discount the tremendous benefits which have accrued to India from foreign rule, and to minimize the advantages so long enjoyed in missionary educational institutions.

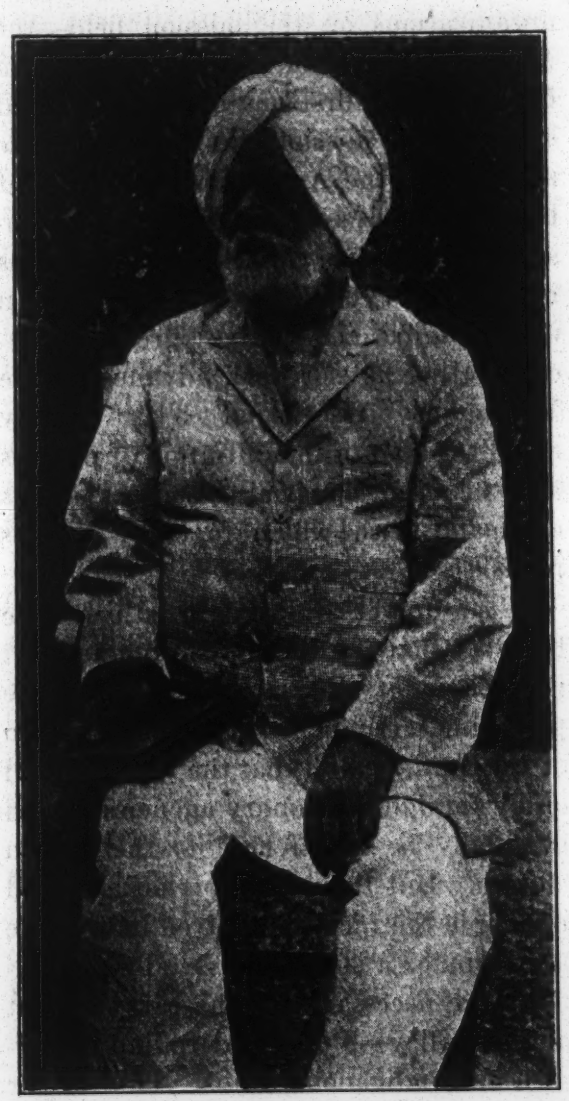
Among the various communities the Christians, Brahmins and Parsees are the best educated classes in India, and in proportion to their numbers will supply a larger share of the leaders in the Legislative Councils of the new Home Rule government. Hitherto the Christian community has given little attention to politics, but with the awakening of the nationalist spirit it has shown an eager readiness to claim its share and do its part in the new regime about to be inaugurated. The first meeting of a political nature ever held by our own Christian community was organized by the Indian leaders of the church during the last meeting of the Synod at Martinpur. One could not but feel that this was a tremendous advance, and a departure fraught with wonderful possibilities, and full of prophetic import regarding the future of a national Indian church.

If the educated Indian Christian is eager to get a footing in order to dominate the political realm, how much greater is his desire to rule in his more particular sphere, the Christian Church. This was most strikingly illustrated lately in a sister mission in the refusal by some young graduates to accept a lucrative and influential position in Mission employ, to take a less remunerative post of a lower grade in government service. The only reason advanced was that they would be less trammelled in their attitude towards church policies if they were altogether free from Mission control. Knowing the part they had always taken in church work their honesty of purpose could not be questioned.

There have always been two distinct organizations on the mission field—the Missionary Association and the Indian Church. The first has usually consisted entirely of missionaries, who become members of the Association by virtue of their appointment as foreign missionaries by the home church. The second is made up of both foreign and Indian membership, the latter greatly predominating as the work advances. The Missionary Association has usually taken the lead in the initiation of policies and has the material resources at its command with which to carry out its plans.

It is a universally recognized principle however that the Indian Church and not the Missionary Association is to be the permanent factor in the evangelization of the country, and that the work carried on by foreign missionary agencies should gradually be transferred to the Indian church. But though this is an accepted principle the factors involved have made the transfer a slow process. Two conditions are necessary for the carrying out of this policy—a qualified Indian leadership and indigenous funds. The former is often more rapidly developed than the latter, and much of the friction between the missionary body and the Indian Church has arisen over the question of material resources. The development of the church is closely linked up with the work of institutions supported by foreign money, and the character of the church is largely determined by work carried on by the Mission. Hence there is the desire springing up with

the national spirit in the church to have a controlling voice in the expenditure of foreign as well as indigenous funds. This entails not only the direction of mission activities, but when carried to an extreme involves the control of the missionary and his service.



PADRI I. D. SHAHBAZ

The poet, grown old and blind, who put the Psalms into Punjabi verse, and thus made them the most popular songs of the whole Church of Christ in the Punjab.

Some Missions have sought to solve the difficulty by admitting Indian members to the Missionary Association. This makes a strong appeal to sentiment but does not arrive at the desired goal of Indian control. Others have tried the plan of turning over part of the funds received from the home church, for the support of work entirely under the supervision of the Indian Church; as for instance the funds for the support of our Theological Seminary are under the control of the Synod of the Punjab. This practice if carried to an extreme would probably sound the death knell of the India Church. One cannot imagine anything more deadening to a church than to be called upon to administer funds not secured by its own effort.

Our Mission has been unusually blest in the unanimity that has prevailed between Indian and foreign elements. No doubt the principle of self-support which has been so insistently urged and loyally accepted by so large a part of the church, has had much to do with fostering this spirit and laying a broad foundation for development on indigenous lines.

As stated in another article in this issue, the New World Movement with its goal of 100,000 rupees of indigenous funds has come in the very nick of time to give scope to this growing spirit of Home Rule in the Indian Church and although the spirit of nationalism is strongly evident, especially in the younger generation, yet there is the manifest desire on the part of all to meet present day aspirations in a spirit of mutual co-operation.

From what has been said it can readily be understood how many questions and difficult situations may arise in the assimilation of so large a new contingent to the Missionary Association as is involved in the "407" Movement.

Those of us who have for many years given our whole thought and care to the building up of the church in India, have our minds filled with the complexities of

the developments of the work in these days. Which ever way we turn some new and greater problem seems to arise for the solution of which our eyes must ever be turned upward, and the prayer for wisdom must ever be on our lips.

Keen sympathy with the aspirations of the people—feeling out in every direction for new power and new authority—is uppermost in our minds; and yet discretion must be exercised, and a level head, balanced judgment, and discrimination divinely directed, are absolutely essential if the heart and the head are to be united in the discharge of the duties of our ambassadorship. While our minds and hearts are thus engrossed on the field, we have also been looking homeward with hearts deeply stirred by the efforts which are being put forth by the beloved home church. As we have seen the large and deep response to the call for the "407" both as regards life and money, and the splendid way the work of the New World Movement has been inaugurated, we have been filled with encouragement and have thanked God and taken courage.

And yet the thought—not often voiced, but making itself felt in the back of our minds—still persists, how can the spirit of young America be used and assimilated, to the best advantage of aspiring but largely inexperienced New India. The problem probably resolves itself into one of lack of faith more than anything else, and yet perhaps a note of warning should be sounded, not to discourage any one from coming, but rather that those who have been called of God for this service, may seek to be taught of the Spirit in all things pertaining to this service, realizing that for unusual times unusual men and women are required.

One of the findings of a conference held last year in Allahabad states the case in no uncertain terms. "It was considered that the home boards should be clearly informed as to the increasing delicacy and urgency of the problems raised by the rising national consciousness in the Indian Church, and should take account of these problems in all plans for the increase of the foreign element in the work of the Church in India. It is not right that young missionaries should be sent out without a clear understanding of the position."

The wording of this "finding" would probably strike the ordinary mind as sufficiently strong, but a further resolution, arrived at by the Indian members of the conference sitting separately, is even more significant, if not startling: "The Church must be given an opportunity to develop itself on its own lines, keeping in contact with the national currents. This can only be accomplished by allowing the Indian Church itself to lay down the policy and be responsible for its actual carrying out, European man-power wherever needed being subordinated to the Indian organization that may be evolved for this purpose." As we understand the spirit of the age the word subordinated might well be underscored.

In writing this article it has been our aim to throw some light on the situation, and give a knowledge of facts which will form a basis of preparation for those who are coming to the field, and which will inspire a truly heroic spirit in taking up a most difficult task. Let no one who has consecrated life and service to the work in India be discouraged. We need you, we need your new outlook, fresh enthusiasm, new courage, and more efficient training for leadership. Neither let any one imagine that personality is to be submerged. On the contrary the

need of the foreign field calls for the strongest personalities, and men and women of the deepest conviction. Yet personality must be exhibited in the spirit of Him Who said, "I am among you as one that serveth." It must also be tempered with a great sympathy in order to be of real value to the people of India in their aspirations for spiritual development, and the evolving of a national church which will be true to their own ideals.

THE NEW WORLD MOVEMENT IN THE UNITED PRESBYTERIAN CHURCH OF THE PUNJAB.

By Rev. J. H. Martin, D. D.

SYNOD inaugurated the movement with enthusiasm. "Home Rule" has come to India this year and has found a welcome in many a heart. The New World Movement offers the best opportunity for a united, vigorous effort to establish an independent church. Home Rule in the church is the ambition of every thoughtful Indian Christian. This is a welcome ambition to those of us who had labored long, sometimes with small hope because of so little sign of vigorous independence. Therefore, this is the very nick of time for the New World Movement in the Punjab.

It was felt that while Synod responded whole-heartedly and organized generously for the movement, yet every center of the field should have the subject presented as clearly as possible; so, since the meeting of Synod members of the Central Committee have visited every station, more especially in connection with the summer Bible Schools, and have laid the subject before the pastors, evangelists, teachers, and the more central Christian communities, as was done in Synod. In every case the subject called out a hopeful response by the members of these schools, and the Christian communities in which they were being held.

The thoughts especially emphasized in these gatherings were:

1. The New World Movement is a divine movement, it is from God. He has promised a new heaven and a new earth wherein dwelleth righteousness. For this very thing Christ died, that He might raise up a people zealous of good works, to this end He gives His Holy Spirit.

2. The present need is very great, the condition of society calls for a mighty regenerating power in the world. The present condition of the church in our midst as made clear in the meeting of Synod is the strongest call for such a movement.

3 The objectives as worked out by Synod were also set before the people. The following is a copy of these objectives as finally revised.

Objectives for the New World Movement adopted by the U. P. Synod of the Punjab at Martinpur, April, 1920.

	Pres.	Add.	Total in 1925
Buildings—			
1. Churches	38	99	137
2. Parsonages	33	85	118
Church Development—			
3. Ministers	52	75	127
4. Elders	280	330	610
5. Organized Cong.	75	100	175

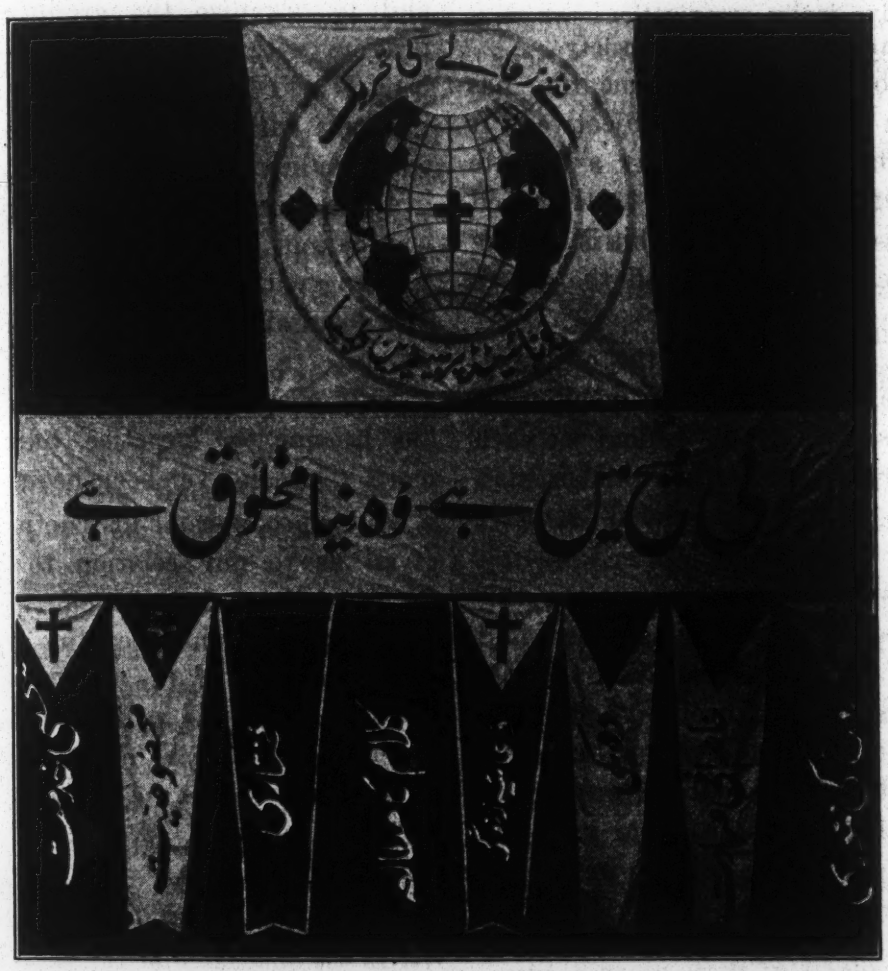
6. A Sabbath School in every congregation and circle of villages.
7. Fifty percent. of Christian community in Sabbath School.
8. Fifty percent. of church members pledged intercessors.
9. Family altars in fifty percent. of the homes.
10. All parents and guardians pledged not to take part in weddings where money is given for boys or girls.
11. Ten thousand pledged to give the tithe.
12. Every worker an active promoter of temperance.

Education—			
13. Schools for girls	25	25	50
14. Christian teachers, men	179	271	450
15. Christian teachers, women	67	233	300
16. Christian boys in school	2838	3162	6000
17. Christian girls in school	1495	3005	4500
26. Reading rooms (2)		3000	33700
Total permanent funds one lakh			98700 about

Home Mission Support of Work—

27. Ministers

	Present Rs.	Additional Rs.	Total Rs.
	(2) 1977-0-0	(2) 1200	(4) 3177



Some banners used by the Central Committee in the work of the New World Movement in the Punjab, India.

18. Double the present number of Christians able to read.

Funds—

19. Scholarships for Educational Board of Synod Rs. 15000.
20. Church building loan fund 50000.

Home Mission Buildings—

21. Churches	(3)....	Rs. 8000
22. Parsonages	(5).....	6000
23. School houses	(8).....	8000
24. Workers houses	(16)..	8000
25. Workers houses	(2)....	700

28. Evangelists

	(1) 466-8-3	(10) 3000	(11) 3466-8-3

29. School teachers

	(6) 1800	(6) 1800

30. Bible Women

	(2) 960	(2) 960
Total annual expenditure	Rs. 2443-8-3	Rs. 6960-0 Rs. 9403-8-3

Women's Missionary Society Objectives—

1. Up to 4500 girls in school by 1925.
2. Twenty-six new Bible women or a total of 60.

3. Teach the elders' wives the course taught the elders.
4. An agent for Bashir-ul-Niswan in every Missionary Society and a circulation of 600 with members paying for their copies.
5. An increase of 25 per cent. in membership in societies now organized.
6. One hundred new Missionary Societies.
7. An annual contribution of Rs. 3000 by 1925.
8. A Thank-Offering of Rs. 5000.
9. Twenty-five junior organizations.
10. Temperance work in every society.

It will be noted that no mention has been made of evangelistic objectives. It was felt that this is already a definite objective of Synod, and has been carried out every year for years. This is the one great objective for which all the others are a mere preparation.

4. The group method, the organization of the entire Christian community into groups, with group leaders for each group, every group to reach the last man within it just as Christ fed the five thousand.

5. The spiritual resources. On this feature, special emphasis has been laid as the real objective because on this depends the success of every other objective. The text most used was the word of Jesus when He stood and cried, "If any man thirst let him come unto Me and drink. He that believeth on Me, as the scripture hath said, out of Him shall flow rivers of living water." Here is the whole secret of the New World Movement. The great objective is that every believer shall be filled with the Spirit overflowing with the abundance of life in Christ. Our list of objectives is not beyond physical possibility. It is nothing more than we could and ought to do. At the same time, it is possible only as the overflow of the life of the Spirit.

The practical part is the organization of the entire Christian community into groups of 25 to 30 persons each, with a group leader for each. First of all each group sets itself the task of making every member a "comrade of intercession," if he is not already one. A prayer covenant, a translation of the one circulated at home, is in the hands of these leaders. A definite effort is being made to get every member to sign up and to organize the group for social prayer, with special reference to the New World Movement.

Along with this several Bible lessons on the subject of prayer are being taught in these groups, more especially to those who cannot read.

Along with this is also an effort to get each head of a family to establish family worship in his home if he does not already observe it. In many homes this has become the practice, but in many more it has not yet been begun.

Still more, special instruction is to be given as to our relation to the Holy Spirit and a definite effort made to bring every member of the group into the fellowship of the Spirit. It is believed that all the delinquencies among Christian people are due to the failure to link up with the great source of energy.

One of our New World Movement Psalms is the 36th.

"With the abundance of thy house
We shall be satisfied,
From rivers of unfailing joy
Our thirst shall be supplied.

The fountain of eternal life
Is found alone with thee,
And in the brightness of thy light
We clearly light shall see."

On the realization of this great truth in our experience during the coming months hangs the success of the New World Movement in the church of the Punjab. Prayer, the ministry of inter-

cession, in the energy of the Holy Spirit is to be our work for the New World Movement up to the first of November. The next two months will be given to following up this work of the summer, reaching the corners of the field not reached on account of the hot weather, and putting before the church in a clear way the investment of life.

January is to be the stewardship month, February is the Synod's evangelistic month, by reason of several years of evangelistic effort. March will be given to the special study of the objectives and the canvass will be held at different times during the next year. The only time when the people of the villages have money to give is just after harvest. As there are several of these harvests there will have to be several times for the canvass. The wheat harvest comes at one time, the rice at another, and the cane and cotton at another.

The real effort has now passed from the Central Committee into the presbyteries. Each of our six presbyteries has its New World Movement committee. These are now planning for a series of conventions to be held in the month of July, in which are to be gathered together pastors, teachers and evangelists, and especially group leaders for the study of the subjects noted above. The purpose is to give these group leaders guidance and inspiration to take up the development of t h e i r groups. Deborah set us our pace when she sang "For the leaders took the lead in Israel, for that the people offered themselves willingly." It is essential to get the leaders to lead off. The smaller presbyteries may have only two or three such conventions but the larger ones may require four or five. More than anything else they will be prayer meetings, for the new heavens and earth which God has promised.

Thus, it will be seen, the real effort is to be in the groups and so the work has passed beyond its initial stage. Much use has been made of banners and streamers, to awaken and rivet attention. The central text is "If any man is in Christ he is a new creature," expressing our hope of a new world in Christ. The streamers, "Prayer Life," "The Study of the Word," "Family Religion," "The Fulness of the Spirit," "Investment of Life," "Stewardship," "The Tithe," "Personal Service," are the subjects which are to be discussed, and practically worked out in each group. A number of sets of these banners are already in use in various churches, and the plan is to put many more of them out. They accomplish the purpose.

An effort is being made to train Christian teachers and older students as well as any others available as minute men. It is hoped that in vacations teachers and students may help to arouse interest in the cause.

We are watching with deep interest the close of the campaign at home. The next foreign mail is likely to bring us the news of the final results.

We are hoping that there will be many now at home who have gone through the campaign and will know just how much we need your intercession for our work here. You see we have such a small number here as compared to the world, that we are in great need of spiritual power, and having this we have no fear for the rest.

SHARIFA.

By Miss Henrietta Cowden.

"IF SHE is in there, why doesn't she come out? Let us force the door. She must have fainted for it is almost three hours since she went into that little room," said Sharifa's mother to her big son as he came into the house to get ready to go to the high school where he is a teacher.

"Huh, I suppose she is still pouting because I would not let her have her street head-covering yesterday to visit those dogs of Christians."

"Where did she want to go?" asked the mother.

"Oh! to the hospital of course, you know she has been going there all summer, and I believe it is just to hear the teaching," her son answered contemptuously.

"We must keep an eye on her these days, mother, for she might run away and go to the Christians, and bring everlasting disgrace on us."

"Oh, that your father would hasten home from pilgrimage," said his mother, "for then he could give her the medicine she needs, and we could forbid her going to the hospital."

"Yes, I do wish father would hurry home, this responsibility is too heavy for me, and if she runs away in his absence, what answer could I give him when he returns."

So saying he opened the door of the little room only to find it empty. Sharifa had made her escape through the small window at the back, letting herself down on to a mud staircase outside, taking the risk of being seen for it was about ten in the morning.

What consternation, what running back and forth! Search parties were sent out to different parts of the town where she might have gone. All of these came back unsuccessful. Even the police party with the warrant did not succeed in finding the runaway, although they were given permission to search the Hospital and Mission Houses. Sharifa had indeed been at the Hospital for some three and one-half hours but Providence had sent a Ford and driver to take her to a place of safety. No untruths were told the police, but neither was all the truth told them by the one in charge, because to have disclosed her whereabouts just then would have been to send her to most bitter persecution, and probably to death.

During the summer Sharifa had been told several times that it would be better for her to live on in her home confessing Christ as opportunity offered, that by her patience and love she might win her own people, and she had stayed on for some six months after true faith had come to her. But this day she decided that she must break with her old life entirely and go where she could find Christ and love. She had a defiant, determined air, and a look of resolve in her eye that kept us from saying, "No, you must go back and try it once more." We saw a fugitive seeking protection, an escaped prisoner seeking freedom, and above all a believing soul seeking surroundings where she could worship as conscience directed her.

The next morning we called the mother and brother to tell them what we had done. The mother was almost in a state of collapse and could only give vent to groans now and then. Nor did the brother have much to say. The talking was done by the religious teacher who had come with them for moral support. The two men had already interviewed one of the men of the Mission, telling him that of course they knew why Sharifa had done this.

"As a matter of fact," they said, "she has done this to get away from her husband. Her cousin, who you will remember, became a Christian some eight years ago, has told her that by becoming a Christian she will be entitled to a divorce from her husband. Then, too, she saw this cousin going about in English fashion, and she thought it

A little wife of about eight years og age, attending the City Girls' School in Sialkot, standing by Miss F. C. Martin who is in charge of the School.

would be very nice if she could do that, too. We have not enquired as yet but are quite sure she has made away with her jewelry."

"No, brother, Sharifa has shown us her heart, and what we have done we have done in the fear of God."

"However," they answered, "you should have thought of us and her poor blind father who is not at home. What will he say? What answer shall we give to him when he asks for his daughter?"

"Tell him to come and do as she has done; that there is a call for him, too, to come to the fountain of life. God loves us all."

"O, but he is most holy, he is just returning from pilgrimage for the third time. His salvation is already assured."

"Brother, there is no salvation outside of the Divine Son of God."

"God has no son. Jesus was only a prophet as other men have been prophets, and one day he will take orders from our later and greater prophet, peace be on him."

"Yes, I know that it is only by the Spirit of God that any one can say that Jesus is the Christ. May that Spirit be given to you all."

'Let us not discuss religion this morning. We want news of our girls. How may we get to her?"

"I will give you a letter to the lady in charge of the Home where we have sent her, and you can see her any time you go there," said the missionary.

On receiving this letter they went away mourning as though one in the family had died. In a remarkably short time the letter was presented to the lady in charge of the Home by Sharifa's cousin from another city with the request that he might see her.

"Yes, you may see her," said the lady in charge. "I will go and ask her is she wants to see you."

"Sharifa, your cousin has come, and he wants to see you."

"Oh, Miss Sahiba, please do not make me see him. I do not dare to go out."

"Oh, yes, they may think you are being kept a prisoner here. Go out to see him. Speak gently and say just what you mean. He cannot take you

away against your will for you are of age and can speak for yourself."

Thereupon Sharifa with a great fear clutching her heart went into the next room where her cousin was waiting for her, but she was glad to know that in case of need the Miss Sahiba was near.

"Oh, sister, why have you done this terrible thing? Why have you brought disgrace on our whole family? This thing is being talked of in thousands of houses today—that the illustrious 'God-given's' daughter has become a Christian. You are now counted a sweeper—an outcaste. How could you do it? What made you lose your senses this way?"

"Son of my uncle, I have found light and life and love. What more could I want? I can only say to you and to father and mother and all the rest, give Jesus a place in your hearts and He will give you these things, too. O, I am so happy."

"But won't you give it all up now? Let me write them that you say it was all a mistake. Think of the disgrace. Your father will be coming home soon, think of the sorrow on his grey head."

"Of course I am sorry for father and mother, but I cannot change my decision. I have given my heart to Jesus and He has accepted it. I am His. I cannot change."

"O, well, if that is your decision, it is your decision. I say nothing. Let it be so. Farewell."

"This Hospital and house will be stoned," said Karm Bibi a few days later at the Dispensary. "The whole city is wrought up over Sharifa's running away, and to think the missionaries are so unprincipled that they have protected her. If they had only sent her back home that day, it would have been better for them and for this hospital. You will see this whole place will be burned. I as your friend, so I am telling you. You are not to take my name, but I warn you no one from this hospital is to go out on the street. There are those who are waiting for you."

"Our lives are in God's hands. We must go where He sends us," answered the Bible woman quietly. "We shall pray and God will take care of us. He is the All-powerful. Why should we fear man?"

Just two weeks later Sharifa was called to appear in court in her native city, and we were sent by the Civil Authorities to bring her with a guard. When Sharifa heard that she was being called she naively remarked, "Oh, of course they will make a fuss, but they will be like the dogs barking at the motor cars—while barking they are left behind."

Before starting with her from the Home, Sharifa in a most impressive service was given the rite of baptism. How her face shone as she was pronounced a follower of the meek and lowly Jesus!

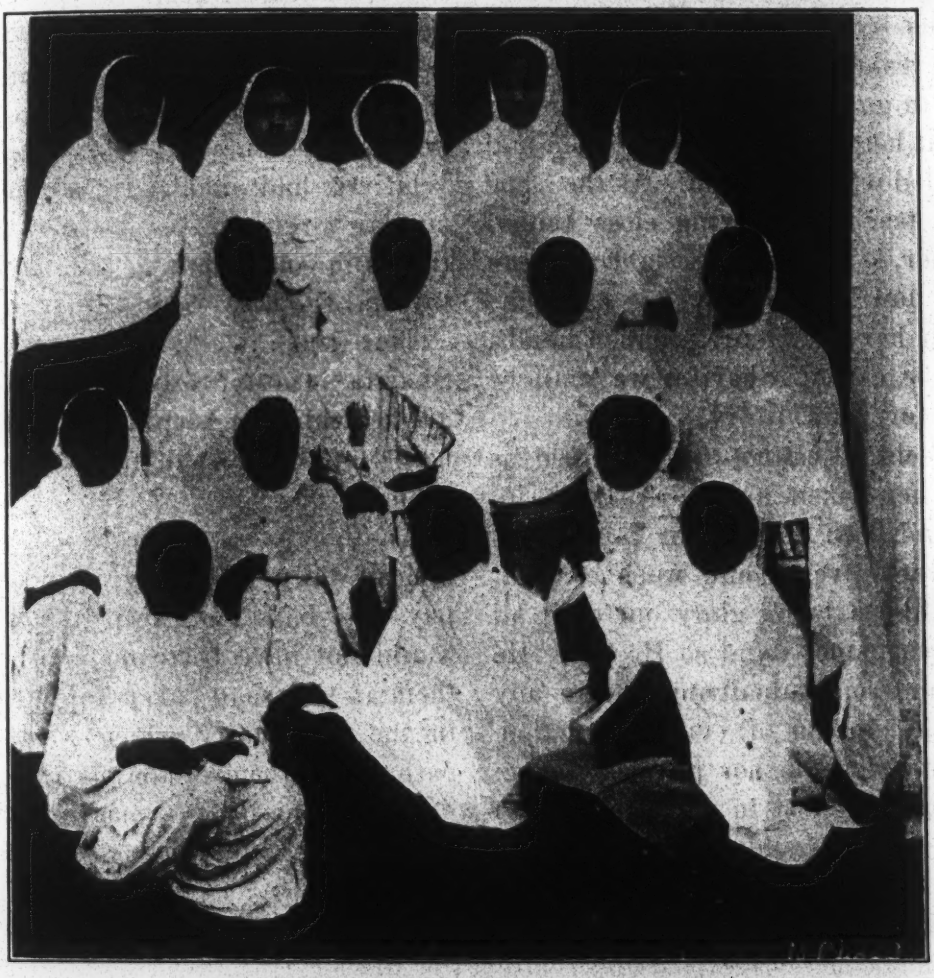
A special armed guard was at the train to see us off. Although the guard that accompanied us got separated from us in the crowd we had an uneventful journey, the last stage of which we did by motor in order to arrive in day time. Fearing a mob we drove straight to the Chief of Police. A few questions were asked us, as to whether we wouldn't quietly send the girl back to her home, or give up the case, but we insisted that she should have a trial and a chance to say before the law what she wished to do. The Chief of Police yielded, and made arrangements to send Sharifa with an armed guard to stay at the Hospital until a day could be set for the trial.

For two weeks we had a most delightful opportunity to teach her more fully

the Way, and she was so keen and quick to learn. She spent practically all her time in reading and studying. Her relatives were invited to come and see her but no one came. They must have been fairly consumed with curiosity but they could not countenance what she had done by going to see her. The Civil Authorities meanwhile were using every means to get her back to her people. The Public Prosecutor came one day to see her and discover her state of mind. He came out of the room saying, "There is not a thing we can do but give her a trial."

In spite of threats and pleadings we insisted on a trial in the courts. This meant that her relatives must think up some other way of getting her back to her people.

One day three Indian government officials came with a warrant for Sharifa to appear before the chief magistrate. Although not asked to appear we followed, and on arrival at the court we saw at once that some plan was on foot. A buggy was waiting to take her back to the city. The room was full of lawyers and relatives, and the religious teacher who was at the house the first day was engineering things. Poor Sharifa was terribly frightened as she saw how things were going. She looked like an entrapped animal as they led



GIRLS' BOARDING SCHOOL, SIALKOT.
Six girls staying on here for Normal Training; four go on to Pathankot High School; three to Hospitals for Nurses Training; one teaching in City School, Sialkot.

her away. The teacher said, "Come, Sharifa." We asked him, "Where?" He said, "To my house." We turned to the judge and asked, "How is this?" He answered, "I am turning the girl over to her relatives who are giving a bond for 500 rupees that they will produce her in court when she is next called." Of course we objected, but our objections were set aside and we were asked to leave the court room. The girl refused to go and the law gave her this right, but her refusal was over-ruled and she was led off in triumph. As she came out, the teacher following close behind said to her, "You have no right to speak to them now." However, we had time to say to her as we pressed her hands, "Don't be afraid, Sharifa, we shall be praying for you."

Our feelings cannot be described as we saw her taken away. A great injustice had been done. Our faith, however, never wavered and we knew that God would yet bring glory out of it all to His own name. And so He did. He kept them from submitting her to any one of the dozens of evil things they might have done to her physical being. The strenuous effort to win her back to the false teaching only served to make her faith in Christ stronger. The effort to prove to her the falseness of the Gospel only made her more bold to declare its truth. They tried to frighten her, they tried to make her believe that all the missionaries are bad people, they lie, steal, murder, and break the seventh commandment, she was told. They tried to give her houses, money and jewelry; whatever she would ask was promised her. Through it all she was firm. She said afterwards, 'Not one of those things tempted me. I sat and thought only of the day when I could get away to learn more about my new found joy. I told all my heart to Miriam, the teacher's daughter, she may come, too, some day." Our many prayers were more than answered. Our faith was greatly strengthened as we saw that she had come off more than conquerer through it all.

In the meantime we had gone to the highest authorities of the province, but had found that nothing could be done to get her into other custody before the day of the trial. We tried to do this because we knew of a case where the relatives had drugged the girl under similar circumstances so that she said things in court that she did not mean to say and the case was thrown out.

This time, while God did not give Sharifa into friendly hands He did a greater thing in keeping her safe in the hands of that proud, fanatical religious leader.

Another great fear came over us almost daily that they would possibly pay the bail and keep the girl. It would not have been one cent each for them if they had taken up a collection in the community which was all sympathy with them in the matter.

During this time a mass meeting was held and subscriptions were taken to build a hospital "so that non-Christian women would not be compelled to go to the Mission Hospital where they are misled by the Christians."

"In many places we have our own schools, why not have our own hospital?" they said. "Of course we shall have trouble to get a lady doctor. In all probability only a Christian girl will be available but we can force her to keep her religion in the back-ground."

"Alright," said the leading Hindu chemist, "I will start the ball rolling by giving one thousand rupees towards it"

Ample funds were raised in a short time for land and building, but nothing has been heard of it since. Now and then a report comes from the bazaar that the Mission Hospital is to be closed. We also heard that the leading men sent a letter to the Inspector General of Hospitals saying that the Mission Hospital has served its day and is no longer useful, could he not issue an order to have it closed? But with all the agitation there have been no harmful results. Women came as usual to the Dispensary, in-patients stayed on in the Hospital, little girls kept coming right along to school. It seems that more doors have been opened by Sharifa's coming out than have been closed by it. We have learned the lesson all over again that God keeps watch above His own, and will not allow any injury to come to His Kingdom. If we could only always remember this how much worry it would save us!

THE GRADUATING CLASS OF THE NORMAL SCHOOL, G. B. S., SIALKOT, 1920.
1—Minnie Hakim Rai, Zafarwal. 2—Rahim Bibi Wadawa, Rawalpindi.
3—Danlat Bibi Lubbu, Zafarwal. 4—Sallie Christopher, Rawalpindi.
5—Rajan Umr Din, Kangah Dogran. 6—Rosie Khair Din, Lyallpur.

Word finally came that the date of the trial had been fixed. Oh how we prayed that justice might be done. On the day of the trial, on our arrival at

the court room, we were told that the Magistrate was just coming from the Treasury where he had gone to take the oath of office. How glad we were! for this meant that the Judge who had played into the hands of her relatives was gone and that now we were to deal with a good staunch Christian Englishman. The former incumbent had said that he would rather the ladies would not come to his court, for he could not control the foul suggestions brought forward, to which we had been compelled to listen at the first trial.

The officer came up and said, "Just come inside." We felt we should be somewhere in sight for if the girl was given her freedom which was her's according to the law, we knew she would come to us as swiftly as possible. The call was given for Sharifa to appear. The religious teacher brought her in by a circuitous route, but since we were standing by the door through which she had to pass she had the opportunity to put her hand to her forehead in greeting to us as she entered the court room. We knew then that God had kept her heart during her absence. We could not see her face because of her street dress, nor did we speak to her, yet we knew she was still a Christian.

Just as she entered the court room their leading lawyer came out of another door saying, "We have withdrawn our case." Within the Judge could be heard saying, "Sharifa, what is your will in this matter?" "Sir," she answered in a clear strong voice, "I am a Christian, it is impossible for me to live as a Christian at home. I wish to go where I can live as my conscience directs."

"But," interposed the teacher, "think my sister, think what you are saying. Don't be rash, think of my good name. If you persist in this my ill fame will reach to Calcutta, Bombay and Rangoon. Look at my hands (he folded his hands together after the manner of a humble suppliant). What answer can I give when I am taunted with the fact that one of my own household has become a Christian?" (He might have said "another," for Sharifa is the fifth one of this household to confess Christ, and one of the older members of the family said one day, "We don't mind Sharifa so much but if she goes there will be eight more of our family become Christians"). Sharifa answered quietly, "It is not in my power to say otherwise. God has taken possession of my heart, I must be a Christian."

The Judge then said, "You are of age, you have a right to choose your religion before the law, where will you go?"

"I will go with the missionaries," she said.

"Go," he answered.

She fairly bounded out, and when the teacher asked for the outer head-dress, she turned and asked if she should give it. "It is their's," we said, "give it to them." As she put aside this emblem of the Indian woman's subjection we saw her beaming face. Such triumph and trust and trembling all in one. "Let us go quickly lest a mob undertake to do something," she said, as she saw some 500 onlookers standing about. Such squeezing of hands as tears of joy coursed down our cheeks! Such relating of experiences of the last five weeks! In all how God had kept and made the wrath of man to praise Him! With renewed faith we blessed His Holy Name that He had accounted us all worthy to suffer for His sake. Sharifa told us afterwards that she couldn't remember whether she walked on the ground or on

air that day as she went out to the motor.

She is now in school. She is anxious to prepare herself for witness bearing before her own people. Will you not all pray very definitely for her. No doubt her mind is still saturated with the teachings and superstitions of her former religion, yet God has made her an honest loving child and we know that He will go on turning and overturning in her life until Jesus shall reign therein.

Note: To any who would like to make the story of Sharifa the basis of a pageant, the following suggestions are given:

Scene 1—The Hospital. American doctor and Indian nurses in uniform in attendance.

Scene 2—A Mohammedan home; conversation of relatives.

Scene 3—The Escape, in which "Junket," an old Ford car (1900 Model) plays an important part.

Scene 4—Home for Women. In charge of a lady missionary. A refuge for many fleeing from the wrath of their relatives.

Scene 5—Court Room. Wrong triumphs. Helpless girl, in danger of her life, returned to the custody of her relatives.

Scene 6—Afternoon Tea in a Missionary Home. Topic of conversation, the final case in court.

Scene 7—Court Room. Right triumphs. Faith rewarded. Prayer answered.

WORK ON OUR MISSION FRONTIER.

Some Mission Work in Cashmere.

By Mrs. R. R. Stewart, M. A.

THE noon gun sounded from Fort Hari Parbat and told us the hospital was ready to receive us. We passed through the gate in company with about 150 others and went up the shady, flower bordered path to the main building. In front of me was a lame man, behind me a blind woman, and back of her was a little girl with her face almost entirely concealed by bandages. Together we climbed the stairs and went into the big reception room and sat down on the clean washed floor, while a chapter from the Bible was read in the Urdu tongue and explained in Cashmeri.

There were about 150 men, women and children, yet it was as quiet as you might expect a church at home. Some of the women kept their faces covered but the most were open. Such pain-lined, haggard faces they were! A few lay stretched out at full length on the floor, too weak to sit. Most of them were dressed in the ugly native garment of dirty red, blue or white with quantities of bracelets, neck chains and ear-rings. A few had nose rings. The men seemed less tired and haggard than the women, though some seemed to be diseased from top to toe. All were alike dirty, except one man with his arm in a sling. He surely must have been wealthy to have been so clean!

After prayers we followed the first little group of sick folks into the next room where the two mission doctors, Dr. Vosper and Dr. Roche sat. Dr. Arthur Neve is away just now for a short vacation, and Dr. Earnest Neve died nearly a year ago. The first group and likewise the second were cases for the operating table. Their troubles were a mixture of cataracts, teeth to be extracted—for mission doctors have to be dentists as well as surgeons—blood poisoning and abcesses. One man had the largest goitre I ever saw, another had blood poisoning in the foot, a bad tooth, a lacrymal abcess, adenoids, something on the face that made the flesh

THE UNITED PRESBYTERIAN LIBRARY
475 Riverside Drive New York 27, N. Y.

stand out in lumps as big as walnuts and lastly a scalp disease. We neglected to ask the doctor which he was going to mend first.

Case after case went through the doctor's hands. Some were sent to the operating room, some to the dispensary, some to the eye room, and some into the examining room for further examination. Poor people! Much of their suffering was so needless, caused by dirt and filth. Did they only know the uses of clean water and sanitation how much might be saved them!

As we passed along through the X-ray room and ward after ward, we wondered how much of the purity, the love, the meaning of it all entered into their souls. Most of the in-patients, and there were about 100, were glad of a greeting and seemed pleased when we stopped to chat a minute. There was on ward we were not allowed to enter. It was called "The sickest ward." At this time there was but one patient, a bear-mauled man, just lingering between life and death. The doctor said he often got such cases, especially in the fall when the bears come down from the woodlands to feed on the ripening corn. In the winter time, he said, bad burns were very common, caused by the little fire pots which the people carry about under their clothing. A little earthen dish in a wicker frame is filled with live charcoal and on cold days is carried next the body for warmth, but woe be to the man who upsets his fire-pot.

MISSION HOSPITAL AT SEINAGAR.

This is a land where houses are not inspected and so when they get old they collapse. There is first a wedding or feast, a crowd is gathered and the tottering old building that any insurance company at home would have condemned twenty years ago, falls, and the hospital and cemetery numbers are increased.

During the summer, cholera, especially along the river and lake, is rife. Since the installation of pure water from the near-by mountains in the larger cities the epidemics have been less frequent. The same canal, river or pool is used for sanitation, washing and drinking. It is an every-day sight to see the filth of the city thrown in to the same little cove in the river where the family pots and pans are being washed, and where the children are bathing and drinking in the water.

Besides the hospital, there is another great factor for soul winning in Cashmere. Down in the heart of the Capital city, Rev. M. Tyndale Biscoe has a mission school for boys. In this and in the branch schools there are about 1300 boys with some 70 teachers. Mr. Tyndale Biscoe is most original and clever in his management of the school. Every boy on entrance is listed on a card index system with practically his whole history written there on. The space is divided into three parts: "Mind, body and soul," and the Principal fills it in as the boy develops during the years he is in school. If a boy is married under age he is obliged to pay extra fees along with his tuition. If he doesn't learn to swim before a certain time he has to pay a swimming fine which is yearly increased till it may many times over-exceed his other fees. Every boy is required to play cricket, basket ball, foot ball and hockey. On Mondays and Wednesdays they are all required to go out to the field for these sports. Tuesday afternoons they go out to the Dal Lake and hold a regatta, and such enthusiasm and hilarity I never before saw in Orientals. One interesting race is when eight or ten boat loads round the goal and on a signal every crew sinks its boat, raises it, paddles out the water and hustles back to the starting point. I believe in all the history of the school there has been but one boy drowned, a remarkable record when one thinks of the time they spend in and on the water.

On Thursday afternoons the teachers meet with the Principal, and on Fridays the boys go to the river to bathe and wash their clothes. Saturday the boys take sick boys from the hospital and elsewhere out for a row on the canals and lake, and on Sabbath they meet for a service on the Principal's lawn. Thus the boys are kept busy and happy with outside interests out of school hours.

The decoration of the rooms in the school is unique and original. The rooms of the lower story are decorated with submarines, and those on the highest with aeroplanes, while the intermediate ones each represent some different country: America, India, England and so on.

There are other phases of Christian work in this beautiful land of Cashmere. One often happens upon the lady missionaries down in the crowded parts of the city, and one of them is in charge of a girls' school. There is a leper asylum out on the edge of the lake and a missionary doctor makes regular visits there, while his wife goes along to hold a class for the leper women. They report a number of cases discharged as healed and others under treatment show encouraging progress.

Cashmere seems very slow to accept the truth, but its people are having the opportunity.

WORK ON OUR MISSION FRONTIER.

A Tour Through Poonch.

By Rev. T. E. Holliday, D. D.

TUCKED away in the foothills and higher slopes between our Jhelum and Rawalpindi districts on the one hand, and the Vale of Cashmere on the other, lies the Native State of Poonch. The deep gorge of the river Jhelum below Kohala on the Murree-Cashmere road separates it from the Punjab for 50 to 70 miles; and the territory extends from the Jhelum right up to the crest of the Pir Panjal Range whose peaks show out so splendidly in the time of snow from many parts of our Sialkot and Jhelum districts.

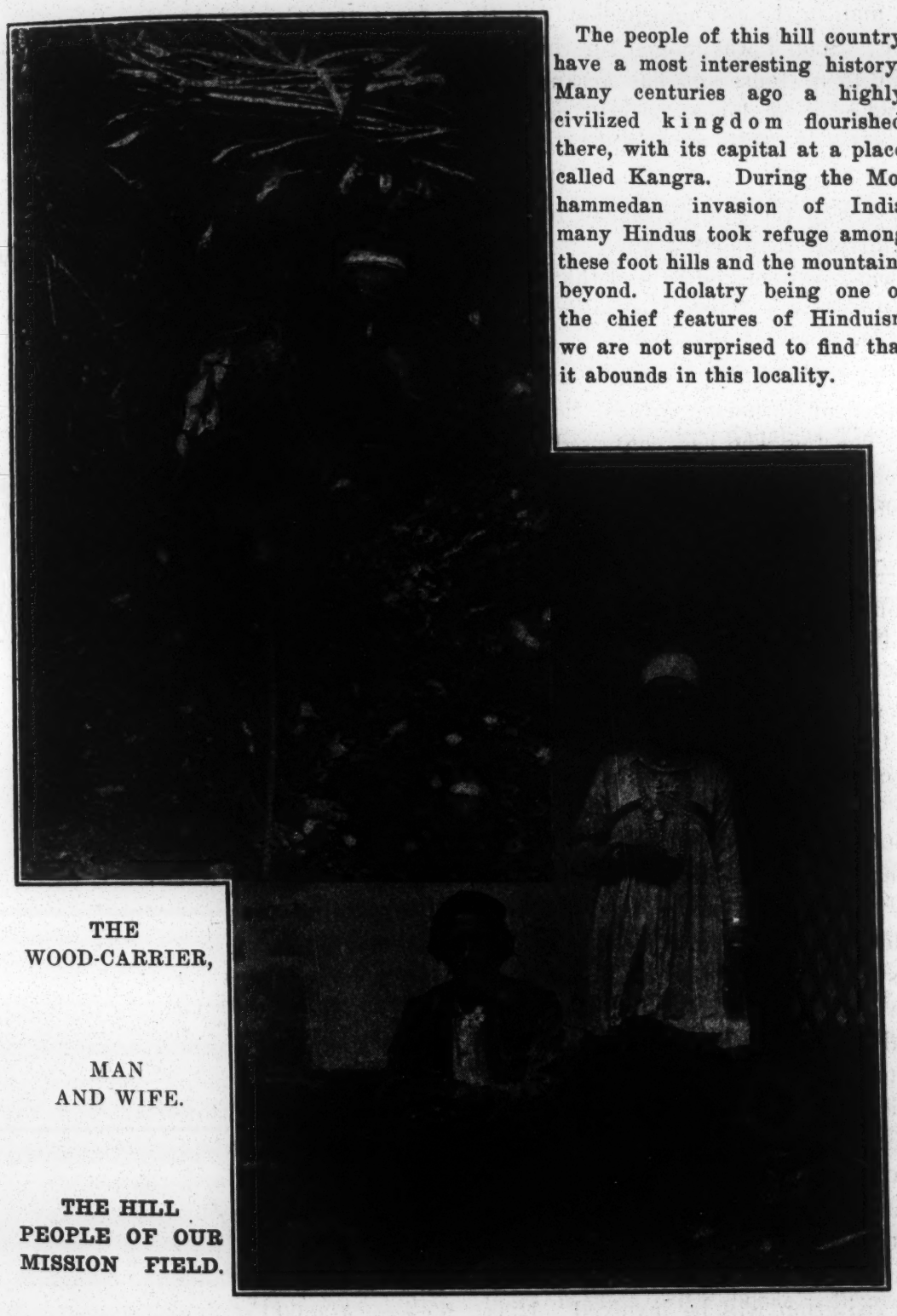
During trips to Cashmere in cycling up the gorge of the Jhelum, I had often gotten glimpses into the steep fastness of Poonch. At the camping place and travellers bungalow in Uri on the same Cashmere road a large stream draining a fine valley of Poonch joins the Jhelum. Uri is only 34 miles from the capital city of Poonch. 100,000 people are said to dwell in this valley section alone.

Some missionary workers near Bombay being desirous of a field in North India, asked our Mission to report to them on the prospects of a field on our borders. I was appointed by the Executive Committee to visit and report on the outlook for missionary work in Poonch. Last April I was able to make the trip.

Of different routes I chose the one leaving the railway eight miles south of Rawalpindi. A tum tum two-wheeled cart was available for twelve miles up to the county seat, Kahuta, from whence eighty-one miles, or six stages, had to be done on mule or pony back to the Capital. Of all these stages that to Tarar Khal from Palandri, county seat in Poonch, is most worthy of mention. At the Palandri Rest House one looks out over a beautiful rural plateau of 3500 feet elevation where hundreds of farmers have their separate homes on their small tracts of land. Clusters of pine trees give variety and tone to the view. To the north the section is sheltered from storms by a forest-clad series of high, steep rocky hills. True there is a graded road of twenty miles to the next bungalow, but my mule man preferred the shorter way that leads up, up and up by a miserable pretense of a way that would put to deep shame any path over which I have ever attempted to ride. Often I alighted to avoid risk, and learned to appreciate a sure-footed mule that day. Of the several pine forests passed, one was the home of bears and leopards; I did not pause to stir these from their lairs. After some nine miles of this tiresome ascent I had some compensation in the fine panorama before me, comprising not merely almost all of Poonch State, but much more.

Away to my right and East, flanking the broken area of Poonch, are the hills of Jammu; and as the eye swings to the right and rear it follows these hills lessening down to the plains in Sialkot, Gujerat and Jhelum districts. Swinging still more to the right away past the unseen, slaty-toned and swift-gliding Jhelum river, one looks down on Murree Hill Station and the nearby hills. Coming back to the front view, to the North in the Kohala section these same hills seem to link hands with the long, dazzling, snow-clad lines of the Pir Panjal Range, at whose feet nestles the capital of the State on the bank of the Poonch river. Back of this splendid range tower the shining peaks of the great mountain masses on the farther side of Cashmere and the regions beyond.

It is said that the British government



THE WOOD-CARRIER,

MAN AND WIFE.

THE HILL PEOPLE OF OUR MISSION FIELD.

The people of this hill country have a most interesting history. Many centuries ago a highly civilized kingdom flourished there, with its capital at a place called Kangra. During the Mohammedan invasion of India many Hindus took refuge among these foot hills and the mountains beyond. Idolatry being one of the chief features of Hinduism we are not surprised to find that it abounds in this locality.

had in mind at one time to establish a hill station on this high hill in Poonch but the difficulty of securing a right to the land led to other plans.

Arriving at dusk on a Saturday, weary and alone in the strange city of Poonch, I was looking for the Post Office and the Rest House. No little cheer came to my heart by finding that the first man meeting me on the road was John Stephen of the Church Missionary Society, the only Indian Chris-

tian man in the city and probably in the State! Soon I was lodged for the night at the Rest House and had arranged for a service at his home the next morning. His wife is a convert from a Cashmeri Pandit's family, and three of the children are in the Middle School for girls at Amritsar in the Punjab.

I was disappointed to find that a Miss Kirschner of a Faith Mission who had labored in the city for nine years, had left the state last November, I was thus deprived of gathering information from her. The few who had confessed Christ in Poonch had proved unsteadfast, and my effort to get into touch with some of these men proved unsuccessful. An unconfirmed rumor said that Miss Kirschner would soon be returning, and I could her of no other Christian worker in the State.

Poonch territory has a population of 3,033,000 in four large counties. Five percent of these are Hindus or Sikhs, while (including a few low castes) 95 percent are Mohammedans. 8,500 people, mostly Hindus, live in Poonch city itself. I counted six spires of large temples there. Akhara mosque in the city is a religious center for Mohammedans, while Mandi, sixteen miles out, is a special resort for the Shiah Sect of the Mohammedans. Nigali, three miles distant has had a Sikh shrine for the last sixty years.

Nearly all the families own more or less land, and, unlike the Punjabis, they live on these plots, so that in evangelizing the country a great deal of house to house visitation will be involved. It is not a land of villages.

Travel in the State is largely either on foot or in the saddle by mule or pony. Road making is little developed. However, a European engineer was on the ground to begin an 18-foot motor road from the Capitol to the Jhelum river with the understanding that the Punjab government would carry out a like work to the North West Railway not far south of Rawalpindi. The missionary will need to keep a good travelling animal as the top speed of my mule was two and one-half miles, and if by dint of diligently belaboring his doughty sides an added mile per hour was secured, yet at the end of the stage I was thoroughly convinced that I had earned my passage, and the time saved had not compensated for the wearisome toil.

Education has not made much progress. There is one high school in the Capitol, also one Mohammedan Middle School with about 125 pupils, a girls' school of five years' standing with 60 in attendance, a Middle School at Palaodri, and 80 Primary schools scattered over the State with an average of only 10 boys each. The present Rajah of the Dogran tribe, and linked with the House of Jammu in Cashmere, has been educated in the Chiefs' College, Ajmere, and promises to be fairly progressive. His wedding took place in May and I was privileged to see the royal procession leaving the Capitol for the midnight wedding at Aliabad, 17 miles away at the summer Capitol, half way to Uri on the Cashmere road.

The general health appears to be good in the territory. August and September see a good deal of malaria, but this was reported as decreasing in recent years. A general hospital in Poonch city, and seven branches in outlying places, care for over 100,000 patients per annum.

The common vegetables and such fruits as the apple, apricot, various berries, the cherry, peach, pear, plum, grape and quince can be raised about the Capitol and in other parts. Industry is not advanced.

From one county alone 20,000 men have gone into the Indian Army. These men have been to the battle fronts in Mesopotamia, East Africa, Palestine and France. On my trip I talked with many of these soldiers going to or returning from short leave to their homes. They seemed glad to see a white face again and in their own hills. I felt safe among them as we walked many miles together. I was impressed with the thought that our Ascended Lord has been using this long world war to break up the hard ground in these rocky hills, letting the thousands and tens of thousands know about the Christian lands and paving the way for the coming of the Messenger of the Life and Light of the world.

A SIKH.
The Maha-rajah of Patiala.

Many of these hill people have qualities that appeal to one. I was assured that very generally they are free from evil disease of body that is reported as very common in the foot hills of Pathankot and East in Kangra hills. Some sixty years ago when the Dogras of Jammu had overrun Poonch and were insisting that the Suddans of many villages should renounce ownership in their land that it might be lodged in the name of the Rajah the villagers sturdily refused. Two of their leading men were selected as objects of the power and wrath of the Rajah. The conquerers had the cuticle of these two men largely removed, from their ankles gradually to near the crown of their heads, but to their dying breath the unfortunates enjoined their fellows not to giveup the struggle, but to send men to enlist the help of the powerful English government at Lahore who had dealt generously with the land owners across the Jhelum in the conquered Punjab. These same men in the clutches of merciless conquerers told them, "We must die. You have taken our lives, but we will not renounce our rights in our ancestral possessions." And thus they died. The help of the English was secured, and to this day the land of some fifteen villages belongs to the descendants of these two martyrs. Such tenacity of purpose, if reinforced by grace, would be how great a power in the Kingdom of heaven!

On the way in I had good hearings from small groups of Sikhs, Mohammedans and Hindus, and sold a New Testament besides other books. I also had good hearings in the bazaars of Poonch city and many from places far and near listened thoughtfully. My stock of 280 books was soon exhausted—a Bible, my last New Testament, and scores of portions and choice Mohammedan tracts.

The people seemed hungry for the message.

Our own Punjabi is spoken in all the parts that I reached, though they have a hill dialect of their own in the country districts.

As one thinks that the State of Poonch has more souls in it than our districts of Attock, Rawalpindi, Jhelum, Lyallpur, Kangra Dogran, Pasrur, Zafarwal and Sialkot combined—in other words two-thirds as many people as we are trying to care for now—and has no one giving the message of the only Christ, the thought and wish are strongly begotten that some responsible society may speedily be found to take up work among that needy and apparently prepared people. Who will go? How much longer the delay?

July the 15th, 1920 years after the coming of our Lord and Saviour.

HOW DEVELOPMENTS OF THE WAR HAVE AFFECTED MISSIONARY OPPORTUNITY IN INDIA.

By Mrs. E. L. Porter, Rawalpindi.

ONE OF the chief developments of the war as regards India, has been the granting of Home Rule to her people as a reward for services to the Empire. It is said that India was represented on more battle fronts than any other country. She served in France, Salonica, Egypt, East and West Africa, Russia, China, Palestine, Gallipoli and Mesopotamia. Her sons freely offered themselves for service, and her princes poured out treasure in the service of the government to which they remained staunch and loyal during all the time of stress in spite of all German propoganda, and Germany's infamous scheme to start a Holy War. For all this India deserved a reward, and yet some of her most ardent friends think that perhaps the granting of Home Rule has been premature, and that the measure of self-government that has been granted will not be an unmixed good for all of her people.

When it is taken into consideration that about 90% of the people are illiterate, it can easily be understood that there can as yet be no truly representative government. The poor and ignorant have been cared for in a paternal way by the British government and their rights have been strictly reserved to them. Judging from past experience their own people are not likely to be so generous or so just, and it seems as if it was this large majority who would be the greatest losers by the present scheme.

However, in spite of some disadvantages, the goal for which England has been striving and working in this great empire for the past hundred years, has been partly achieved, and the Royal Proclamation given the latter part of December during the sitting of the National Congress at Amritsar was a master stroke of diplomacy and also a most gracious act.

In order to understand better what the benefits are which have been conferred by the Government of India Reform Bill it may be well to take a glance at the former government which has been in operation since the time of Lord Ripon (1858-1882).

I. Local self-government under three sections:

1. Villages, which were under a "District Board" all of whose members were nominated by the government.

2. Towns up to 10,000 under a "Notified Area Committee." This committee was composed of from four to six members all nominated by the government, and the Indian Tehsildar, the

highest government official in the Area was always the chairman.

3. Cities of over 10,000 under a Municipal Committee varying in number according to the population of the city. These were partly elected by the people in the larger cities. There were always four government officers on the committee as ex-officio members, two of whom might be Indians.

Eight cities in the Punjab have a population of over 50,000 and 28 cities had the right of election, which might be taken from them for misconduct (as for instance Gujranwala lost her right on account of her part in the late uprisings).

The revenue in cities and notified areas is derived mostly from octoroi tax, the tax on alcohol being the highest. The source of revenue used by District Boards is obtained altogether from the land tax, an assesment of two pice per rupee or 3% going to the District Boards and the remainder to the provincial government. District Boards have under their control, Roads, Rest Houses for the travelling public, bridges and primary village schools, also dispensaries, hospitals and veterinary hospitals.

The change the Reform Bill makes in this part of the scheme of government is that all members of all boards will be elected by the people, votes being restricted to property owners paying land revenue, in villages, towns and cities, education being no factor in power to vote.

II. Provincial Councils.

1. Bengal, Bombay and Madras were under a Governor appointed by the English government at home, (a man who had not previously served in India) and an Executive Council of six members, three Indian and three European, also nominated by the Home government. These all served for a term of five years.

2. Punjab, United Provinces, Burmah, Bihar and Orissa, Assam, and Central Provinces under a Lieutenant Governor, appointed by the Home government, on the recommendation of the Indian government (and were always men who had served in the Indian Civil Service) and a Legislative Council which differed in the number of members according to the population of the province. The Punjab had 29 members, of whom 17 were nominated by government and 11 elected by the people, the Lieutenant Governor being ex-officio member acted as the chairman. Term of office five years.

The change in this part of the scheme is that all provinces alike shall have governors appointed by the Home government but may be Civil Service men. The membership of the Legislative Councils will be largely increased, the overwhelming majority will be elected members, and the Governors will not be chairmen.

The Legislative Council, which is merely a consultative body, deals with two classes of subjects, the Reserve and the Transferred.

There is now to be besides this body, but nominated from it by the Governor, two other ruling bodies.

1. An Executive Government, which is an entirely new thing, consisting of three members, the Governor and two others nominated by him, one European and one Indian.

2. The Ministers; four or five members of whom there will be two Europeans and two or three Indians.

The first is responsible for the Reserve Subjects and the Indian members of the second for the Transferred. The Executive Government and Ministers to-

gether make the Executive Council. There is to be one purse for the two classes of subjects and this Council prepares the Budget.

III. The Imperial Council, or Government of India, under the Viceroy appointed by the Home government for a term of five years, and has a membership of seven ex-officio members, the head of the province in which Council assembled, 33 nominated members, and 27 elected members. The Viceroy was the chairman of this Council and with him there were 69 members.

The change under the Reform Act makes two councils instead of one.

1. The Indian Legislative Assembly, answering to the House of Commons.

2. The Council of State, answering to the House of Lords. The first to have 121 members, including the Governor General; 80 elected members, 14 representative appointed by nomination, 7 ex-officio members and 19 nominated members. These are all to be in office for a term of five years.

The second to have 51 members, including the Governor General; 21 elected, 18 nominated,. all officials, and four nominated non-officials, and 7 ex-officio members. The term of office to be three years.

In the new Councils the Viceroy will not be chairman and is not required to attend.

The chairman of each of these bodies will be nominated in the first instance by the Viceroy but must have been a member of either the House of Lords or House of Commons for a term of five and three years respectively. After that each Council may elect its own chairman.

There is also an Executive Government within the Imperial Council which consists of six members, Heads of Departments, of whom only one has hitherto been an Indian. Under the new rules of the six, three will be Indians. These Heads of Departments are nominated by the Home government on the recommendation of the Viceroy. The Commander-in-Chief and the Viceroy are consultative members.

IV. The All India Office (in England) at present consists of the Secretary of State, two under Secretaries, and twelve men on his Council, who serve for a term of five years, and all of whose salaries have hitherto been paid by the Indian government.

Under the new rules there will be only seven men on this council, the term of office seven years and the salaries will be on the Budget of the Home government.

Hitherto there has been no Standing Committee in the House of Commons on Indian affairs. One is now appointed for both Houses, and anything put up by the Secretary of State will have to go through this Committee. The Committee is selected from both Houses. All ordinances passed by the Viceroy on his own responsibility without the approval of the Imperial Council must come to the House of Commons through this Standing Committee.

The new scheme brings into effect one radical change. Thirty-three per cent of all offices under government are now to be given to Indians, and this percentage is to be increased by 1½% yearly for the period of ten years, or until 50% of the offices are held by Indians. Hitherto the percentage has been 5 or 6%, and all examinations for such service have had to be taken in England, and appointments made there. This restriction has now been removed, and examinations may be taken and appointments made in India.

It is proposed that this new scheme of

government shall be tested for ten years. Electral rolls are being prepared and votes have been taken for members of Municipal Committees. With one exception, (that of the member elected by the University), no one who has not served on a Municipal Committee is eligible for election on the Legislative Councils, so the votes were at a premium, and large sums of money were expended. All elections to Provincial Councils will be made this coming November, and the Councils will be formally opened by the Prince of Wales during his forthcoming visit in January and thus Home Rule for India will be inaugurated.

At the end of this period of ten years we hope that India's leaders will have made great advancement in statesmanship, and that their aims and ideals for their country will have grown commensurately with the task before them. This decade will offer a mighty challenge to Christian missions, and now is the time to urge all possible means, to work and pray as never before that the government which is coming into Indian hands may be a Christian government, that her leaders may be inspired with the principles of the religion of Christ, and that the people may be united and crystalized into a nation bearing one name—that of Christian.

Sir Herbert Edwards, who was chiefly instrumental in saving the Punjab during the Mutiny, said, in a speech delivered at Manchester: "Till India is leavened with Christianity she will be unfit for freedom. When India is leavened with Christianity she will be unfit for any form of slavery, however, mild. * * * England may then leave her freely, frankly, gladly, proudly: leave the stately daughter she has reared to walk the future with a free inperial step. * * *"

It is very difficult to gauge at present in what respects, and how deeply, this new scheme of government will effect mission work in India; but at least two points stand out distinctly as probably having a great influence in the affairs of the Kingdom. The first of these regards Communal Representation of Indian Christians in political affairs; and the second, the whole question of Christian education.

Communal Representation has been granted to various classes in the Legislative Councils of the different Provinces and among others to the Indian Christian community. Until a very short time ago Indian Christians took very little interest in political affairs and had not thought of claiming any voice in matters of public concern. But the new spirit of nationalism has quickly developed a larger outlook, and Indian Christians along with others of their countrymen are rightly claiming a share in public affairs.

A public meeting of Indian Christians was held recently in Calcutta to determine the attitude of the Christian community towards the coming Reforms and was one of the most notable signs of the times. It was attended by over two thousand Christians, Protestants and Catholics uniting for the first time in a common cause, and was remarkable for the unanimity that marked all the proceedings. The comments of the daily press showed that it was regarded as a meeting of great significance. This phase of the question is being dealt with at greater length in another article of this series, so I will pass on to the second point which is demanding the most serious consideration of most of the large missionary bodies in this land. Under

the Reform Act all the Primary and Secondary Vernacular Education will come under the control of Indians. This fact in itself cannot fail of having great significance as regards Christian education. The British government has always been most liberal in grants to mission schools, and it is largely due to these grants that the schools have been maintained and developed to their present degree of efficiency and high standing.

The mission schools have been the pioneers and leaders in educational work, and have hitherto secured the support of the better classes of the non-Christian community because of the high standing they have maintained in moral and intellectual training and culture.

In recent years many Indian sectarian institutions have sprung up which have demanded the loyalty and support of their own religious communities, extending in some cases to a determined boycott of mission institutions. It has become increasingly difficult for mission schools to keep pace with these sectarian schools, because of the very liberal support they have secured from their own communities, as well as by the grants which they have earned from government given to all alike on the basis of educational efficiency irrespective of creed.

Owing to the demand for higher standards of equipment and the greatly increased cost of maintenance mission schools have not been able to retain the lead or keep pace with such institutions, and when the control of educational grants comes into the hands of Indians, who will naturally be prejudiced in favor of the claims of their own communities, this difficulty will be further increased. For this reason the greatest problem facing most of the leading missionary societies at the present time is the question as to whether the schools which have hitherto been maintained for the non-Christians, as an evangelistic agency and for the direct purpose of giving regular daily instruction in the Bible, should be continued, or whether all the expenditure and effort of missionary education would not be more wisely concentrated on the rapidly growing needs of the Christian community.

There is another phase of the question which concerns more nearly our village communities. There is a strong demand on the part of the people for compulsory primary education. An Act providing for this has already been passed and has come into effect in some localities. It will probably be more generally applied when primary education comes under Indian control, under the new scheme. There seems, however, a determined opposition to applying this Act to the lower classes, the motive being to keep them in subjection as menials. This would deprive the majority of the Christian community of the benefit which such compulsion would bring, and tend to keep them from rising above the servile condition which has been their lot for generations.

As regards higher education the situation confronting missionary institutions is even more acute. There has recently been a radical change in the educational policy of the government. Hitherto the various Universities, in the five chief centers, have been composed of affiliated colleges which have prepared their students for the degree examinations given by the University. This enabled missionary bodies to maintain Christian colleges affiliated with the University of their Province, and by representation on the Senate to have a share in the setting of courses and selection of text books

which is of vital importance in giving a Christian tone to the education.

The present policy makes the University the teaching center and will reduce all affiliated colleges to an Intermediate grade with a two years' course. Already this policy has come into effect in several provinces, and such well known colleges as the Ewing Christian College, Allahabad; the Isabella Thoburn College for Girls; and the Reid Christian College, both of Lucknow, are coming under the new regulations.

The Methodist Mission is planning to take part in the proposed Lucknow University under the new scheme by having some representatives on the University Staff, and maintaining a "Hall" to make provision for Christian students. This plan may furnish a solution of the difficulty for other missions also, but many think that any such representation would be so small as to be overshadowed by the non-Christian element.

Missionary educational leaders are seriously considering the question of uniting our forces on a distinctly Christian University. A conference has been planned to consider the whole situation in the light of present legislation with a view to formulating an educational policy for the future.

There are two questions involved: First, the adequate provision for the education of Christian students under Christian influence; and, second, the best means for maintaining Christian influence in the educational policy of the government. The question is whether both these points can best be met by taking some part in the organization of the government Universities, or by uniting in a distinctively Christian University. A Mohammedan University has been in existence for some time in Aligarh; a Hindu University has been recently established at Benares, and the Sikhs are agitating for a University of their own at Amritsar. In view of these facts a Christian University might well be planned for, but it could only be carried into effect by the united effort of all societies in the expenditure of talent and money. To justiy its existence it would have to set a standard, and have distinctive features which would commend it to all.

These are some of the questions which have already arisen in connection with the new scheme of government, and give some idea of how mission policies may be affected by changing conditions. When Home Rule becomes firmly established other and more radical changes may be expected. An intelligent grasp of situations as they arise, and a sympathetic appreciation of the ideals towards which the people are striving, will enable mission bodies not only to meet such situations but to turn them to account in the work of the Kingdom.

NOTE:—One year ago, our Editor for India, Mrs. E. L. Porter, prepared a program and wrote the foregoing article, "How Developments of the War Has Affected Missionary Opportunity in India" for this India Special Number. After the article had been written and sent and had reached America, Mrs. Porter received from the Foreign Board a book by Dr. Griswold bearing the title of "The Missionary Outlook in the Light of the War," and in the seventh chapter treating the subject in much the same manner as Mrs. Porter had treated it in her article. The coincidence of title and treatment is remarkable.

—Editor Women's Missionary Magazine.

A QUIZ ON THE ARTICLES OF THIS NUMBER.

1. What is the goal in money set before the church of the Punjab in the New World Movement?

2. What in consecration of life as ministers and elders?

3. What are the objectives as regards Sabbath Schools? Intercessors? The family altar and the tithe?

4. What is before the church in regard to Christian weddings? Why is this necessary?

5. Give the proportionate in crease planned for in schools, teachers, and pupils.

6. What is the advance planned for in the Home Mission work of Synod of the Punjab?

7. What are the objectives for the Women's Missionary Societies?

8. What is the Bashir-ul-Niswan?

9. Why are evangelistics objectives omitted from the list?

10. Where is the most stress laid in the New World Movement of the Punjab?

11. Locate Poonch in respect to our Punjab Mission Field.

12. What was the reason of Dr. Holliday's visit?

13. Why has not our own Mission occupied this territory?

14. What is the religion professed by the majority of the inhabitants of this state?

15. How has the way been prepared in this state for Christian work?

16. Locate Cashmere in respect to our Mission Field.

17. What Missionary Society is at work in this state?

18. What are the two chief forms of work described?

19. What are the unique features of the school?

20. How is the state of Cashmere governed? Give a short history.

21. Relate some of the difficulties encountered by a woman convert in leaving her home to accept Christianity.

22. When and under whose Governor Generalship was the present system of government in India inaugurated?

23. What were the main departments of the Indian government?

24. What changes will become effective under the Reform Bill?

25. In what two respects will the new scheme of government effect mission work in India?

26. What change does the Reform Bill make with regard to Primary Education?

27. What problems confront missionary bodies in regard to higher education?

28. What proportion of the population of India is literate? Of men? Of women?

29. In your judgment is a Christian University required in India?

30. Enumerate some of the difficulties in the way as India desires to achieve nationality.

31. What effect has the war had on India with regard to this question?

32. What is the position of the country politically?

33. What do you understand by the Khilafat question?

34. What is Swadeshism?

35. How has Home Rule effected the Church?

36. What are some of the problems that confront the Missionary Association as it seeks to transfer responsibility of evangelizing the country to the Indian Church?

37. What problems confront the "407" in coming to the field?

38. Why is it necessary for a new missionary to study the field?

39. What part has the Church at home in the solution of problems on the field?

40. Name the stations in which the writers of these articles are located, and the work they are doing.

LITERATURE IN EGYPT.

By Rev. E. E. Elder.

(Concluded from Egypt Special Number.)

Famous Romances.

In 1836, Lane published his wonderful account of the "Modern Egyptians." In that famous work he gives a chapter or two to the romances of adventure which are told at the coffee houses. And although a century has past, if you will stroll with me to a cafe about two blocks away you can hear an Abu-Zeidi tell the stories of Abu Zeid. Seated on a high divan at the side of the room and accompanied by his viol, he sings away at the same old story that has been told these scores and scores of years. Other ancient romances which tell of the Bedawi life are Ez-Zahir, 'Antar and Delhemeh. Most of the bookshops have pamphlets or booklets with portions of these stories, but the complete text made up in a dozen or more massive volumes is not so often found.

In a much more popular and colloquial style is the series called "A Thousand and One Nights," commonly known in Europe and America as "The Arabian Nights." Many of the tales and fables recorded in this classic have become famous the world over. The English texts, however, have been freely expurgated for many of the stories have unseemly, indecorous and vicious sections. Even Lane who is most thorough in his translation has had to leave out objectionable scenes for the sake of decency.

Wit and Humor.

Some people have doubted at times whether the Egyptians had a sense of humor or not, but one only needs to read the little booklets containing the anecdotes about Abu Nawwas or Goha to realize that all the world is kin. Wasn't it Mark Twain who reduced all humor to a dozen principal jokes? The henpecked husband motif seems to universal. Here is a story related of Abu Nawwas the court-jester of Haroun ar Rashid. "One day at the Mosque after the sermon, the preacher said, 'Now everyone who fears his wife let him stand up.' All arose except Abu Nawwas. 'How's this,' said the preacher, 'don't you fear yours, Abu Nawwas.' He replied, 'Really she beat me so badly yesterday on legs, I can't rise to my feet.' "

Goha or Nur ad Din is supposed to have been a Greek, but there must have been some Irish blood in his veins. It is related that he once entered a garden and seeing no one about pulled up a lot of vegetables and put them in a basket, when behold the owner of the garden appeared. "What's this," he said pointing to the basket. Goha replied, "A strong wind picked me up and carried me into the garden, and as I was rolled about on the ground I clutched at the plants to stop myself." "Alright," said the owner, "but how did they get into your basket." Goha was stumped, but replied, "I was just marvelling at that, when you came up."

And yet in many of these stories, too, there are indecent elements that certainly degrade the common people who read them. I heard one of our pastors say that he found a man reading a book of such stories, but was quite as interested in Pilgrim's Progress, when given an opportunity to read it. His excuse was that the book was all that he found to read. There is a crying need for wholesome secular literature, as well as religious pamphlets and books.

The Literature of Modern Egypt.

The newspapers in Egypt as in the rest of the world constitute a large part of the reading of the educated classes.

During the war and since revival of strong Nationalistic feelings the Egyptian public has been most exacting as to its newspapers. When the interest was in foreign affairs the largest circulation was enjoyed by the "Mokattam," a very modern paper with the latest telegrams and most intelligent discussion of the progress of the war. However, the editor is a Syrian and he is supposed by the public to be the mouthpiece of the British Occupation, and therefore at the outbreak of the troubles last spring, this paper was boycotted and the offices attacked and stones thrown through the windows. The "Ahram" another prominent journal has usually assumed a very reasonable attitude, but is supposed to be Francophile rather than Anglophile. It is also Syrian owned, but when the troubles broke out, it appeared with a heading across the top, "An Egyptian paper for Egyptians."

There are two papers, "The Watan" and the "Misr" that are supposed to represent the Coptic interests in the country. The former is supposed to speak for the Patriarchate, while the other the party of reform. The latter had a very small circulation and uncertain existence, until these disturbances of last spring, when it became violently Nationalistic and very popular. Street hawkers cried it through the streets fresh from the press and all the copies were eagerly snatched up. However with the reinstitution of the Censorship its publication has been stopped.

As many of the dailies owned by Muslims did not have access to the latest telegrams and their editors knew little about discussing intelligently the operations of the war their subscription lists and sales on the streets waned during the war. However with the reopening of the subject of the questions of the propectorate and independence many of these have regained prominence. Among these the "Wadi in Nil" and the "Akhbar" the perhaps the best.

Until now these four-page dailies are largely the factors in influencing public opinion, as the weekly reviews and journals that are so popular in America do not have their counterparts here in Egypt. There is an illustrated weekly paper, but it is not much but illustrations. It has introduced lately cartoons ridiculing some of the faults of the Egyptian Nationalists and poking fun at the government. There are also humorous papers which appear periodically and live brief existences. The "Sef" (Sword) is perhaps one of the longest lived, it claims now to have been in existence ten years. In the last number, there are a number of thrusts at President and Mrs. Wilson, since it has been reported that she is acting as President during his illness.

There have been a number of Arabic magazines published monthly for some years in Egypt. Among them are the Muktataf, the Hilal, the Ramases, the Muhit, and the Gins al Latif (The Gentle Sex). The magazines are largely filled with translations of articles that have appeared in English or French magazines, or with Arabic prose and poetry. The Muktataf is published by the editors of the Mokattam and is perhaps the best Arabic magazine in Egypt if not in the Near East. One should mention as well the Minar, which although a monthly magazine is the mouthpiece of the Traditionalists, that is old Egypt that is still bound up with the Koran and traditions and interpretations.

Modern Books in Arabic.

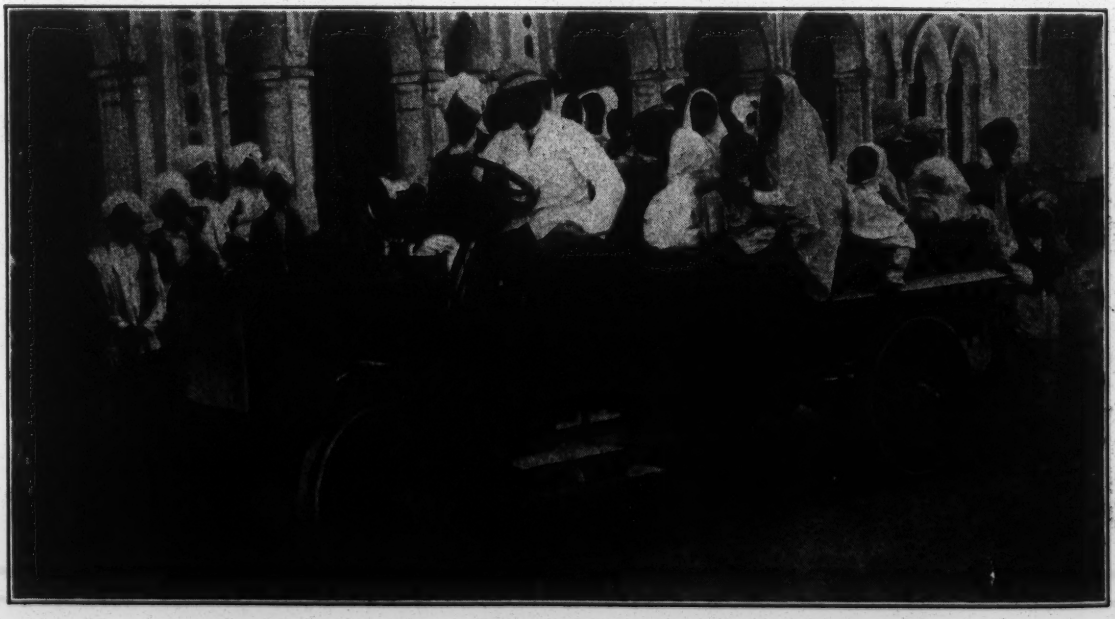
The great number of books read by the Egyptians who have obtained a

A HOUSE-TOP GATHERING. CHRISTIAN WOMEN, ZAFARWAL.
UNITED PRESBYTERIAN MISSION.

MEDICAL STAFF IN WHITE MEMORIAL HOSPITAL, PASRUR, INDIA.

Reading from left to right: No. 1—Miss Lazarus who holds a doctor's degree. No. 2—Miss Basherastb who holds a chemists's, a nurse's, and a mid-wife's degree. No. 3—Doctor Maria White. No. 4—Nurse under training. No. 5—Mrs. Dho who has charge of dressing patients and the eye. The Bible woman was absent when this picture was taken.

Some of the members of the Sialkot Convention Committee taking a ride in Dr. David Gordon's truck. Picture taken in front of the Elizabeth Gordon Home. Doctor Maria White standing.



IN FRONT OF THE CHRISTIAN TRAINING INSTITUTE.

This picture shows native women and children ready for a ride in the "Gordon truck." Oh the blessedness of Christian fellowship! No other religion includes the women and the children.

Western education are translations from European and American books. One is struck on perusing the catalogues of the modern presses by the immense variety of books that have been published during the late years. Few of the professional schools have as yet produced scholars able to write authoritative books on their respective subjects, so the Arabic books on law, medicine and kindred sciences are translations. Here are some of the subjects of books printed by the Maaref Press: Surgery, Home Nursing, Sewing and Fancy Work, Photography, Agriculture, Engineering, Political Economy, Domestic Science, Children Training, and Evolution. But to show how small the modern Arabic reading public is, there are no book-shops of any importance outside the two or three principal cities of Egypt. The book-shops that thrive in the towns and the markets cater to old Egypt.

The modern presses are to be congratulated on the number of excellent translations that have been made. They have given us plays from Shakespeare, essays from Macaulay and Tolstoi, and novels of Victor Hugo and Dumas. There are a number of prominent Arabic novelists who have written very excellent stories, among them are Georgy Zeidan and Nicloa Eff. Haddad. Wadih Boustany has put into Arabic the essays of Lord Avebury, but the translation in some cases is so original that the work may be almost said to be his own.

With the influx of these better productions of the West, there has also been a flood of the worst. The popular stories read by many of the student class are based on the thrilling adventures of Nick Carter. Another series that has had a great run is called "The Honorable Thief." It deals with such heroes as "Jack the Blood" supposed to be a world-famed criminal. Another press has published blood-curdling or amorous tales regularly unde the caption of "The New Romances." These are often translations from French novels of the lowest variety without literary merit or moral uplift. And yet through the absence of anything better they have been widely read.

The problem of sane secular literature for Egypt and other Arabic speaking countries is a question that vitally interests the missionary societies working in these lands. The people are reading more and more widely than ever before. Years ago a visiting missionary might find his conversation along literary lines confined to the Bible and the catechism, but now likely as not he is asked an opinion about an article on Spiritualism that has appeared in a recent Arabic review.

The Beirut Press from the very first has published some good secular literature as well as the Bible, commentaries on the Bible, books on theology and homiletics and apologetics. But Swiss Family Robinson, Robinson Crusoe, The Prince of the House of David, In His Steps and Pilgrim's Progress are only a start in the direction of supplying good wholesome literature for the increasing number of intelligent Christians in Arabic speaking countries. The main purpose of this press and the Nile Mission Press in Cairo which has now passed 15 years of history has been to supply Christian books, either for converting Muslims or for edifying those already Christians. But it is being realized that this is not enough. Greater efforts must be made to supply all kinds of good reading to the people of Egypt, especially as so much that is unwholesome is being published.

Mr. Upson, the Superintendent of the Nile Mission Press, in an article in the Moslem World for January, 1920, tells something of the plans of that press for the near future in producing books of a religious and moral nature. During the past few years in spite of the war and increased prices, the press has put out among other interesting books, translations of P. Garnegie Simpson's "The Fact of Christ," Col. Turton's "The Truth of Christianity," "A Life of Pennell of the Afghan Frontier," and Athanasius' Biography of St. Anthony. A Committee for literature for the young has been organized by the press. Very soon the book, "Coral Island" is to be published to be followed by many others that will supply good and interesting reading to the students of the schools.

Here are some of the prosed publications as presented by Mr. Upson for the Nile Press during the next few years, a book on the Lord's deity, Notes on the N. T. for Moslims, biographies of great Christian men and women, cameos of Church History, and the establishment of a boys' magazine.

The American Mission for a number of years has had a paper called "Guidance" which has the place that the United Presbyterian has in the home church, and also a small paper for the Sabbath School. Other missions in Egypt have two magazines. One of them the Occident and Orient has been taken over by the American Christian Literature Society for Moslems and will attempt especially to reach the great Moslem masses that have not yet heard the gospel. The Y. W. C. A. is planning to start in the very near future a magazine for girls and young ladies. Miss Davida Finney of our Mission has been requested to accept the editorship of this magazine, as it has been felt that she was eminently fitted for this work.

Dr. Jas. L. Barton, speaking of the Moslem World says, "The absence of a satisfactory literature has been the handicap of all missionary endeavor. It is a fact demonstrated from experience that the Mohammedans have been more frequently moved by reading parts of the New Testament than by the oral presentation of Christianity. Other Christian literature should also be provided. The printed page must necessarily take a pre-eminent place in all endeavor to reach the Moslem world. Missionaries have not given due weight to the demand and place of a strong, aggressive, general Christian periodical and permanent literature to be circulated among Moslems."

Mission schools and missionary endeavor for scores of years have been training young minds to read. Now the Near East has awakened to new possibilities and the minds of young enthusiasts are looking everywhere for inspiration. Mission societies can not leave these hundreds of thousands without food for thought and means for true development. Large schemes must be formulated and put into action for producing a great religious and secular literature that will be an uplift to these lands now under the shadow of Islam.

LEPROSY IN THE INDIAN EMPIRE.

By Prof. R. R. Stewart, Ph.D., Gordon College.

One gets used to the strange and unusual sights of the East, but one can never get used to seeing the pitiful wrecks caused by the dreaded disease called leprosy. In India every town of any size has its begging lepers and it is probably a conservative statement to say that there are 40,000 pauper lepers sitting by the roadside and begging for their daily bread in the bazaars of India. We have no reliable figures but the best authorities consider it probable that there are altogether from 150,000 to 200,000 who are at present infected with this dire disease.

Many of these are engaged in gainful occupations while they are in the earlier stages of the disease. All are dangerous to the health of the community, for recent researches show that the nasal discharge of the leper is much fuller of the causative bacillus than are the sores themselves. Nevertheless little public interest has yet been aroused and lepers are allowed to travel freely. Municipalities and provinces could take action to prevent leper travel in public conveyances and begging in public places, but practically nothing has been done. In fact leper travel on the railways is really encouraged, as no one asks to see a leper's ticket, and he can travel as though on a pass from one part of India to the other.

The average Indian is kind at heart and is willing to give the begging leper a small coin or perhaps to give lepers a feast on some day of rejoicing. No collective or efficient effort has, however, been made to provide suitable places where the pauper leper can be freed from the necessity of begging and taken off the street.

The first organization to work for the lepers of India and the East intelligently is the Mission to Lepers. About fifty years ago a young Irish missionary by the name of Wellesley C. Bailey in Amballa, a city in the Punjab, became interested in the needs of these sufferers. He says, "I had never seen such concentrated human misery, and my whole soul went out to them. I had never conceived that there were such wrecks of humanity in existence." On his first furlough he interested a number of friends in the lepers and some $3000 was raised to start Christian work among lepers. From this humble start just fifty years ago has grown the widespread work of the Interdenominational Mission to Lepers in India and the East which raised for its work last year $243,940. Although its work has increased by leaps and bounds the treasurer has never closed his books with a deficit and the slogan now is "Cleanse the entire world of leprosy."

The mission which was founded by Mr. Bailey, and for which he has labored so faithfully for fifty years, works through the various Protestant missions by giving grants to Asylums and Homes for Untained Children. The management of these institutions does not take the whole time of a missionary but there is a whole time Indian staff which usually includes a doctor. The work of the missions has become so well and so favorably known that the various Indian Provincial Governments give liberal grants to our Asylums, and in many cases have given over their own Asylums to our management. They place no restriction on our Christian work for we do not compel any one to attend our services and no one is turned away because he does not attend service.

Although lepers are generally supposed to be very calloused and ungrateful, the experience of the mission is that they are more open to the Gospel message than any other class of the popula tion, and at the present time 63% of the lepers in India Asylums are Christians. Unfortunately in Rawalpindi, the northern most of the Indian Asylums, there has been no such success, despite the faithful work of such men as Prof. Nicoll and the Rev. Herbert Morton. This is due to the fact that our men are frontier Mohammedans of the most

bigoted type, many of them being pure Afghans. They listen well at services but will not be baptized. Pray for the lepers of Rawalpindi.

When we look backward we cannot but be encouraged by the progress which has been made. In India there are some

LEPER ASYLUM IN THE PHILIPPINES.

There are fourteen small cottages, called the Mary L. Stoner Village, in the name of Mrs. Mary L. Stoner whose self-sacrificing contribution supplied ten of the cottages. There are 211 lepers in this asylum. The people in the center, under the arch and to the right and left of it are all leper men and women. There were about seventy-five of them present. Of course many of the lepers are too lame to walk any distance and indeed many of them are too ill to leave their rooms; so that only about one-third of the more than two hundred lepers in the Asylum were able to be present. On the extreme left, your left as you look at the photo, are the workmen who built the cottages. The foreigners on the left are Dr. Campbell with black coat, next to him in white is Dr. Gillies, next to him in white is Dr. Irwin, agent for the American Bible Society. On the extreme right are first Dr. Cort, then Mr. Beebe, Mrs. Preston, Miss Denman, Mrs. McKean and Dr. McKean holding the black book under his arm. This was a glad day and marks a new epoch in the living conditions of the Asylum. These lepers are taking the new specific Chaulmoogra oil, with beneficial results.

6000 lepers in Mission Institutions and 2000 in those under Municipal or Native State control. When, however, we think of the 150,000 or more for whom nothing at all is being done, we realize that the problem has only begun to be attacked.

As far as India is concerned a big forward step was taken this month when, under the auspices of the Mission to Lepers, an all-India Conference was held in Calcutta. Nearly all of the Superintendants of Asylums, three officials of the Leper Mission, a number of doctors working on the problem, and Government delegates gathered from February 3 to 6 to plan for the next step in cleansing India of leprosy. When the report of the Conference is published it will be the latest word on managing leprosaria and on methods of treatment.

Heretofore leprosy has been regarded

as incurable, but the work of Dr. Heiser in the Philippines with chaulmoogra oil and that of Sir Leonard Rogers in this country give hope of permanent cure. The improved method of injecting sodium morrhuate and sodium hydnocarpate devised by Sir Leonard Rogers is being tried in fourteen Asylums under the Leper Mission and great improvement has been noted in more than half of the cases although most of the tests have not been continued more than a year and many of these cases were advanced in the disease, there are already some apparent cures. It is too early to say that the cure is permanent, as leprosy, like tuberculosis, may remain dormant for years. It is very probable that where the disease is taken in time it will be curable. Lost tissue and digits of course cannot be replaced.

It would be possible to wipe out the disease by another method if public interest could be aroused and the money could be raised. Segregation in the Hawaiian Islands and in the Philippines is proving to be a great success. Sir Leonard Rogers praised as a model the way the American Government in the Philippines tackled the problem and provided comfortable quarters on the island of Culion for all lepers of the islands. In the short length of time (about fifteen years since these measures were taken) the number of lepers has decreased from 10,000 to one-third of that number. The same measures would bring about the same results in India but there is not yet enough sentiment to lead the authorities to take the matter up, and as the money required does not seem to be in sight the Conference has recommended to Government that the next step to be taken is to provide settlements for the pauper lepers and compel them to go to them. These begging lepers are not the only dangerous lepers but it is probable that they are the most dangerous as they are always found where there are the most people. In the streets of Calcutta alone there are 1000 begging lepers. Great religious festivals are specially infested by them.

At present the only Leper Asylum within the bounds of our mission is in Rawalpindi. It has accommodation for about 130 patients. Last year we only averaged 60 due to various causes largely financial. The Government has increased our grant, however, within the week and we expect that we will have more next year. Our asylums are purely of a voluntary nature. If we tried to keep more lepers than we could take care of they would desert from us. Food, clothing and medicines are our chief items of expense.

One feature of the work that we have not yet taken up in Rawalpindi is the separation of the untainted children from their parents. In many places there are larger or smaller homes for such children. I was delighted last Sabbath on my way up from Calcutta to see the boys' and girls' homes in Allahabad. Leprosy is not hereditary and when the children are taken away in time they grow up to be healthy and useful members of society. It was a pleasure to hear them sing and to see how much happier they are and better taken care of than ordinary village children whose parents were never lepers. They come to the same service as their leper relatives and here they see their parents once a week under supervision. We have no children's home and the parents refuse to allow us to send the children to the one nearest to us about 200 miles to the South. There is no law to force such separation though it is almost certain that children left with their parents will sooner or later develop the disease. The saving of the children of lepers from the fate of their parents, the prevention of the spread of the disease among healthy people, and the preaching of the Good News to the despised leper, are the worth while occupations of the Mission to Lepers.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

TANTA HOSPITAL.

Perhaps some of you who have contributed to this institution might be interested in viewing with me one phase of its work. It is distinctly a going affair these days. There have been over ninety in its wards and the number does not fall below eighty at any time. People who need hospital treatment are now turned away for lack of space. There are number of diseases that cannot be treated at all because there is no infectious ward. There are on an average eighty operations a month and wonderful recoveries are made.

But all this is the accomplishment of the purpose for which the hospital was built. I want to speak of something else. Weary and bending under the weight of a heavy burden I came to the hospital last spring. They gave me a room on the second story, with a door on the north balcony. Oh, what a lovely view was spread out before me! Just beyond the government school the new city park has become a place of beauty and beyond that for miles was the open country which compares favorably with the rolling plains of Iowa. Beautiful spreading trees cast their shadows over wells just such as the one where Rebecca watered her flocks. Cattle were scattered here and there, eagerly eating the lush green clover, not at all as they would, but carefully watched and kept in bounds by numbers of little shepherds and shepherdesses. Farmers were busy in all directions and the sun shone brilliantly over all. You can't imagine how we dwellers in Egypt get to love the sunshine. A delightful cooling breeze was blowing constantly from the north, almost too cool for one to sit idly on the veranda. It was more comfortable to keep pacing back and forth over its long stretch. To the east was another view quite as lovely as the one to the north. Just across the street east from the hospital grounds is the beautiful site for the contemplated Girls' Boarding School. It was still covered with waving crops of green grain, but the prophetic eye could see a spacious, comfortable building in its midst and see the girls trooping in and out its doors.

To one who has come from the center of a noisy city the quiet surroundings of the hospital are most soothing and at least one missionary wishes to congratulate those who selected the site and thank them for the days of soothing quiet spent there. There has been a constant coming and going of missionaries ever since the hospital was opened. Even the Sudan has sent its quota. The hospital is doing a good work in conserving the health of the missionaries, were it doing nothing else, but, as we have said, that is only one phase of its work.

So here's to Tanta Hospital; and here's to its devoted staff of doctors and nurses; and here's to the good Christian women of our beloved Church at home who have made and are making this blessed place of healing a possibility!

FIRST IMPRESSIONS OF EGYPT.

The sun, the moon, the stars, the seas, the hills, the plains—
Are not there, O Soul, the vision of Him Who reigns?
The ear of man cannot hear, the eye of man cannot see;
But if we could see and hear, this vision—were it not He!

We are finding many things in Egypt that are helpful in getting this truer vision of Him Who reigns. As we read of our Lord being in this country while here upon earth and are shown the place

where He is thought to have been, and as we read not only of the prophecies concerning His first coming but also His second, we are filled with reverence and our faith in His presence seems strengthened. As we see how historians and Egyptologists are making conditions found here in Egypt coincide with the reading of the Word, we see that God Who has reigned over Egypt is the God of the Bible. As we see the possibilities of the valley of the Nile because of the never failing rise and fall of the river, we feel sure the same God still rules over Egypt.

It is an inspiring sight to view this great valley from the Pyramids or some high elevation and see every bit of it utilized with growing crops the year round, the gaily dressed fellahin working so industriously guiding the water with his foot where he will or cutting the beautiful green clover which he loads on the donkey till only his head and tail can be seen or the patient camel slowly striding over the field with his load of grain. It is all a picture which makes an artist feel humble before the Maker of all that is beautiful.

It is impossible to look on the wonderful mingling of the red and yellow of the desert as it is touched by the afterglow of the setting sun all so far beyond human power to reproduce without being over-awed and can only find expression in the words of the Psalmist, "Be still and know that I am God."

As we see the morning rise in such glorious pomp as we have never seen it before, drenching the whole landscape in empyrean light one not only feels a desire to be able to paint the scene but also feels a desire to be rededicated to the Maker of all, Who still rules and reigns.

ELIZABETH DUFF,
Cairo, Egypt.
American Mission College for Girls.

AMERICAN MISSION COLLEGE FOR GIRLS, CAIRO, EGYPT.

Since my arrival in Egypt, December first, I have heard many opinions expressed as to the advisability or non-advisability of teaching piano in the mission schools.

Some think, as few homes have instruments, that time is wasted, money is wasted and a teacher is wasted in doing useless work.

Now to me, the most necessary factor in the education of the Egyptian girl is the training, the schools are making possible, for as many girls as possible, in music both that of chorus singing and piano playing.

Being a woman I may be credited with having a "feeling" that this is the case but I have formulated some reasons for my view-point that may be of interest to others.

Reason number one is based on the knowledge gained from contact with the girls I have met here in the College. They are emotional, temperamental, untrained and must have an outlet for all this internal turmoil. General singing furnishes a simple remedy. It uplifts the spirit and lulls the carnal mind for the time being. A wholesome after effect is obtained when the right kind of song is used.

The Eastern music is not calculated to lull the participator or listener for it seems to get under the skin and make the shivers come as our Western music can not.

Our songs have decided rhythms that give a certain inward poise and the words are usually of an elevating character in thought. Soon the Eastern ear becomes accustomed to our mild scale formation and a real cultivation of musical taste becomes possible.

My second reason is an answer to the objection based upon the lack of instruments. It has for its backbone the idea of history repeating itself and human nature being the same the world over no matter what the skin color or climatic influence might be.

It was my very good fortune to be brought up in a section of America where the railroads grew slowly. In our neighborhood there was a splendid school with a music department. The boarders kept the pianos of the school busy so the neighborhood children used the church organ and the one piano out-

side of the school buildings. Every girl either took or wanted to take music. In less than ten years every home in that neighborhood had its instrument and those girls were able to entertain the family circle.

The conditions of my childhood exists today in Egypt. The number of pianos in homes is small compared to the number of girls taking music but in these few months that I have been here I have heard at least two percent of the girls talking of pianos for their homes. Create a demand strong enough and the supply will take care of itself.

Even this Moslem women have a way of getting things that their daughters desire. Can you imagine the difference in the position of the girl in the home when she is shifted from the plaything or piece of merchandise into the entertainer, the real heart of the home?

The missionaries who have been out here many years tell us of the time when it was impossible to find a woman who could read. In this school there are daughters of graduates of the school and some of the same teachers have started both generations. Just a few years, you see.

Yet we are expecting to change the home life of a conservative people in less than an average life time. The wonder to me is that things are moving so rapidly.

Reason number three is, music is wanted and is paid for. It is the one department that not only supports itself but helps to pay for others less fortunate.

The more sugar-coated the pill the more readily is it taken. Education along any line is not easy but if the thing most wanted can be obtained by taking a few others less desirable why never mind, we will do as you say if you will give us what we want.

It seems to me that this is the attitude of the people here towards music and three reasons why it should be taught.

If we do not give it to them they will go where they can get it. Our Roman Catholic sisters compete with us in every district.

Isn't it up to us to have a music department just a little better than that of any other school if we are to elevate by Christianization the Egyptian home?

It is not with a thought of casting off the national music that I would have the Eastern girl educated in the Western school for it is wonderfully beautiful and must be treated with the respect due the "Folk Music" of any other land.

MARGARET HUFF.

REPTILES AND OTHER CREATURES.

All tropical or semi-tropical countries have a large amount of reptile life, and Luxor is no exception. Some of the creatures are harmless like the little brown guy lizards that live on the walls behind the pictures and furniture. They are six or eight inches long and have spreading five-toed feet, with a little round suction pad at the end of each toe. If a tail happens to be broken off, it quickly grows out again. They chase each other all around the walls and ceiling and call to each other in succession of quick cheerful clicks or chircks. The Egyptians say they will spit in milk and poison it, but I never heard of such a thing actually happening. They eat flies and other pestiferous insects, so we count them our good friends. One has his home behind the lamp on our stairway and often comes out to say, "goodnight" as I climb the stairs after locking the house.

Then there are little brown lizards with a green streak down their backs, that live in the garden and run when they see one.

Of course we have all varieties of flies, fleas, mosquitoes, and little stinging gnats called sand flies, because they are the color of sand, I suppose. The mosquitoes are bad in the time of high Nile, and the sand flies in dry season. A sand fly dies instantly if you can touch it with a drop of water.

How many of you have seen a scorpion? I once saw a very sickly looking specimen in a glass case at Cornell University. Usually a scorpion is about sand color, though some are darker, and a full grown one may be five inches long. The head end is round, and about three-

fourths of an inch wide. They taper down to the tail which drags on behind till the scorpion wishes to strike. Then it curls it up over its back. Their legs are long but rise above the body which is carried close to the ground, after the order of a grand-daddy-long-legs. At the end of the tail is a little sac of poison and the sting. A sting from a large scorpion will kill a child, and sometimes a grown person. If treated right, there is no danger. The Egyptians bind an old scareb, an ancient Egyptian charm over it, and claim that takes out the poison. There is a serum the doctors inject which is fine, or a simpler treatment, which we use at the school, is to insert a crsytal of potassium permanginate under the skin as near as possible to the sting, which is hard to locate at first.

Then we have another pest called by the Egyptians, a Sudan scorpion, which is no scorpion at all, but a tremendously large spider. The body is two inches or more long, and three-fourths of an inch wide, while the head is nearly an inch longer. The legs are very long and hairy, and the whole thing is sand color. The mouth is a sort of beak in four sections. The Egyptians say it eats like a bird, and that its bite is deadly, but I have never heard of a real case. Both these are hot weather creatures. We usually kill eight or ten scorpions, and one or two of these spiders each spring and fall. Other times, I think they live in the ground or in walls.

We have snakes of many kinds, from a long, slim, non-poisonous creature to the hooded cobra which is five feet long, and spits its venom as much further. Every once in awhile a snake charmer comes and gathers about three or four snakes and as many scorpions out of our garden. Once he found a small snake under a cupboard in one of the school rooms. Also, I once had one enter my bedroom on the second floor, just ahead of me. It glided across the room, out into the balcony and dropped over to the ground about twenty-five feet below. I've seen a little short snake about fifteen inches long and as big as your thumb, blunt at both ends. It crawls along about two inches under the soil, and bites the heel of any man or animal that treads near it. Its bite is deadly. Another small snake goes in coils flat on the ground, never straightening itself.

One day the men came in great excitement to tell me a big snake was in a hole beside a wall in the garden. We were skeptical, but went out to watch. They turned the water from the irrigating ditch into the hole, and soon a head appeared, a triangular affair, about two and a half inches on each side. Before long the snake came out, and crawled up an arbor. There was a great scattering among the men, and only the sixteen-year-old boy had the courage to tackle it. He held his nose tight with one hand (lest he smell the poison!) and with the other, whacked valiantly at the snake with a club. Finally it succumbed. It was five feet long and three inches thick in the middle. The men skinned it and used the grease in it as medicine.

I must not forget a creature the men killed one day, that looked for all the world like a small sized alligator, about two or three feet long. I was told it was harmless and that the skin made beautiful leather, but this one was too badly smashed to be used.

These are all the creatures of this sort that I have seen, and I do not know their real names in some cases, and have no way of learning them, but every once in a while we find an entirely new variety.

IDA B. WHITESIDE,
Luxor Boarding School for Girls.

A BIBLE HOUSE IN JERUSALEM.

The British and Foreign Bible Society has issued an appeal for funds to build a Bible House in Jerusalem, and mertainly such an appeal for such a place should find a quick response from many hearts.

For many years the Bible Society has had a depot in a rented building outside the walls of Jerusalem, which supplied the Scriptures in a score of languages to Missions working in Palestine, and to the multitudes of Jews, pilgrims and tourists who visited the Holy City.

After war broke out with Turkey, those in charge of this depot were forced early in 1915 to take refuge in Egypt, and for nearly three years the Society had no certain news of the welfare of the building and the work.

The depot did not, however, remain closed and deserted. An aged American resident in Jerusalem took up his abode there, sleeping behind the counter, guarding the books, and holding out bravely amid many hardships for thirty-four months until General Allenby's conquest.

A British officer writes, "When I entered Jerusalem with the first British troops in December, 1917, I was met by a quaint old man, seventy years of age, who told me he represented the Bible Society, and presented me with a beautiful copy of the Scriptures."

It is this veteran's hope and prayer that the Society shall possess in Jerusalem its own Bible house, a building not unworthy of the associations of the Holy City. The Committee of the Bible Society share this hope, and vigorous steps have already been taken to secure the most suitable sit, and to erect a Bible House which will be in keeping with its surroundings.

Our missionary collections at Annual Meeting was given towards this object, and we pass on the appeal that others may have a share in making Jerusalem the place of His feet glorious.—W. L. P.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

NEWS ITEMS.

Some interesting and arresting facts have come to our notice lately regarding the medical needs of India. As a Mission we have been stressing this need for some time, and the addition to our force of two men physicians and two trained nurses during the present year has been most encouraging. The presentation of a few facts will enable you to judge whether all responsibility has been met, and to what extent there should still be prayer and effort to relieve the most pressing needs of this needy land.

The Government has established hospitals and dispensaries in all the large cities and in many towns and has also attempted to extend the work among the rural population, but the fact remains that according to the findings of the competent authorities 80 millions of people are practically beyond the reach of medical aid and must live and die without such care.

Investigations made recently by the Methodist Episcopal Mission in one area show that the number of people who die without any medical attention is very large. Out of 49,761 cases investigated, it was found that 31,221 had died without any medical attention. The death rate among children under a year old is very high, too, as has recently been brought to your notice in articles referring to Infant Welfare Schemes, and the Exhibition at Delhi. The statement has been made that "the lives of 384,088 infants under one year of age were lost during 1919."

In the city of Calcutta, the capital of India, there is only one doctor to 1,550 persons, one assistant surgeon to 2,300 persons. Outside the city, one doctor to 38,000 persons and one assistant surgeon to 181,000 persons. If Bengal which is a leader in medical education, shows such a marked deficiency, what must be the entire state of India as to medical needs? The rural districts have the greatest population dependent on a single doctor, and the task is an impossible one. In rural India there would have to be forty times the present number of dispensaries and hospitals to supply the present needs.

Our Christian population is not exempt from the consequences of disease, and the statistics of the last quadrennium show an alarming increase in the death rate among them. It is stated that an increase of 44% in number of Christians is required to replace the loss by the increase in the number of deaths. We note also that from the statistics during the quadrennium ending 1919, there was 100.5 per cent increase in deaths over the number quoted in the previous quadrennium. This shows that we are facing a great problem in provid-

ing for the needs even of the Christian population. The death rate among Christians in Northwest India has increased from 108.2 per thousand to 198.2 per thousand in the last four years. Causes are hard to determine, but the fact remains.

There is no greater field open to a physician in the pursuit of experience and science than in India, and the call of need could hardly be greater. We hope that medical students now preparing for life work and nurses in training will hear and heed the call.

We heard with great satisfaction of the degree of Doctor of Divinity being conferred on the Rev. I. D. Shahbaz, the oldest minister in the Synod of the Punjab, by Tarkio College. Tarkio has conferred an honor on herself by recognizing the talent of the blind poet of the Punjab, and the great service he has rendered the church. His fine rendering of the Psalms into Punjabi poetry is being sung in every city and village of our Mission as well as by many outside our bounds. (See the face of Doctor Shahbaz in this issue.—Editor W. M. M.)

We have pleasure in announcing the engagement of two of our lady missionaries. Miss Belle Hamilton to the Rev. Mr. Creighton of the Church Missionary Society of Iarn Iarn, Punjab, and Miss Martha Strong to the Rev. Kenneth Mackenzie of our own Mission. We regret that we are to lose Miss Hamilton, but our loss will be the gain of our sister Mission, and the Punjab will still have her devoted service. We extend to both parties our sincere congratulations.

The Rev. Robert Cummings and Mrs. Cummings, after their long journey by way of Africa, were expected to arrive in Landour, the place of the language school, last week. We are indeed glad to welcome a son of the Mission to our midst and wish for him and his wife a long period of service in the land of his birth.

We hear also by cable that Messrs. Downs, Willson and Willar, with their wives are expected to land in Bombay September 21st. They will be in time to attend a part of the Sialkot Convention and all of Annual Meeting, and it is a matter of congratulation that Prof. Downs will arrive in time to take up his duties at the opening of Gordon College on the 28th.

The rest of the missionary party about twenty in number, are expected to land in Colombo on October 20th. They will have a long railway journey up to the Punjab and will arrive just at the close of Annual Meeting.

There has been great agitation in the Mohammedan centers of India over the treaty with Turkey. This Khilafat Movement has sought to uphold the rule of the Turk, and has culminated in a Hijrat or emigration to Afghanistan as a protest against England's part in the treaty. Thousands have sold their lands for a nominal figure under the false hopes held out of wealth and prosperity under the Mohammedan ruler of Afghanistan. In order that there should be no charge of restraint against the British Government the emigrants were provided with special trains and every facility and comfort of travel as far as the border. Then their troubles began. After enduring great hardships and spending all they possessed, many returned sadder and wiser, and many graves line the wayside to Cakul—monuments to fanatical zeal. The British Government has shown great sympathy for these deluded emigrants, who were the victims of unscrupulous agitators who themselves had nothing to lose and steps are being taken to restore their lands and property to those who have returned.

Another movement growing out of the Khilafat and which is likely to have more serious consequences is the "non-cooperation movement." This is being endorsed by the extremists of the National Congress, and if generally adopted, as seems probable, will embarrass the Government, and lead to greater dangers than did the "passive resistance" movement of last year, which resulted in the serious disturbances of Amritsar and other places in the Punjab.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

CAUSE AND EFFECT.

God has made plain that the laws of the Spiritual Kingdom are as unchanging and as irrevocable as the laws of the natural world. "Whatsoever a man soweth that shall he also reap. If we sow to the flesh we shall reap corruption. If we sow to the Spirit we shall reap life everlasting."

No individual, no family, no nation is so exalted because of its rich inheritance that it can not degrade itself by continuing in the path of disobedience and neglect of God's law.

It is an appalling fact that individual training in the home is passing away. Opportunity for educating the mind is abundantly provided. It is easier to acquire an education now than at any period in the history of man. And there is also more flippancy in the process of going through this than at any time ever known. This is a serious condition and it did not just happen all at once. There has been a cause and we are now reaping the effect.

The world waiting for the new life as found in the Gospel of Jesus Christ and the embassador not ready or willing for the task. It is not hard to trace back into the past and find the cause for all that is now creating so much anxiety in the Christian Church. We need to set ourselves to the task of saving the youth for the work of God ere we lose our inheritance.

* * *

EUROPE CELEBRATES MAYFLOWER TERCENTENARY.

It is not surprising that the United States should be mightily stirred with the Tercentenary of the Mayflower, for the landing of the Pilgrims determined the America of today. But the social, civic, and religious occasions of three days in the little kingdom of Holland were surprising as well as elaborate.

We remember the history of the Pilgrims include twelve memorable years when they left England because conditions there were intolerable. Now both countries are observing the anniversary and it is a testimony to an event that is more than national, although we are the heirs of the greatest benefaction in the history of nations. Abundant literature as well as large programs for observing this notable occasion are in preparation. It is an event for worship and deep gratitude to God.

* * *

RACE RELATIONS.

A new bulletin for pastors on Race Relations has been issued by the Home Missions Council. Unlike most Bulletins it is an unusual compilation of facts concerning Negro Migrations, Facts of Violence, The Effects Upon Negroes, The Christian Conscience of Chicago, The World War and Its Effects, Negroes Who Have Made Good, The New Negro, What Denominations are Doing, National Remedies, Better Church Life and What Can Northern Christian Do? These facts will be of great service to every pastor who accepts the challenge of today to help remedy existing racial evils. The publication of this Bulletin is based on the realization that the most fundamental task in Christian Americanization is the attainment of great common ideals of life and character among the varied peoples of this country and the promotion of a spirit of genuine brotherhood through all classes and races in our land. Historically, numerically, strategically the Christian relations of the colored and white people of this country is of first importance so far as Christian America is concerned. Colored and white must live, work, worship and be happy together in the same communities, not merely in the South, but throughout our country. Mutual respect, cordial co-operation, Chris-

tian treatment must characterize all inter-racial concerns. Only the program and spirit of Christ, interpreted through the Church and its leaders, is sufficient for this task. It is the purpose of this Bulletin to aid pastors and Christian leaders in the challenging duty of this day of reconstruction for making America more Christian, in the mutual sharing by white and colored people of the ideals, principles and character of our common American life. Copies of this Bulletin and information concerning it may be obtained from the Home Mission Board which is being provided with them by the Home Missions Council.

* * *

THE NEGRO'S PATIENCE.

The Patience of the Negro is a national asset. Go back over the three hundred years of the race in this land of America. Has it been a history of insurrection? Far from it. Was there not cause? Was fear the restraining element? No, a thousand times, no. It was chiefly the patience of the slave, not that, of a people. In recalling his own experience with Negro troops in the Civil War, Thomas W. Higginson wrote: "I often ask myself why it was that, with this capacity for daring and endurance, the Negroes had not kept the land in a perpetual flame of insurrection. The answer was to be found in the peculiar temperament of the race, in their religious faith, and in the habit of patience the centuries had fortified." Shall not impatient hasty America, the country of Americanitis, in taking its account of stock, place on the credit side this inexhaustible resource? With millions of people multiplying, wealth accumulating, life on all hands becoming more complex and miscellaneous, the Negroes themselves extending their habitations to all parts of the land, let us thank God and take courage for this fact of patience.

* * *

THE EVANGELISTIC COMMITTEE OF THE NEW WORLD MOVEMENT.

The Evangelistic Committee of the New World Movement urges every congregation to arrange for a Christian Workers' Conference in November. The program calls for a "Retreat" in each Presbytery, when the pastors and elders will spend an entire day in conference and prayer for a Revival. The Congregational Conference should follow the Retreat in your Presbytery. The plan usually followed in the Conference is to begin with a meeting on Friday evening. This to be followed by a meeting Saturday afternoon and evening, with an all-day meeting on Sabbath. The theme at each of the sessions should be "Soul Winning."

The year's program also calls for at least two weeks of Evangelistic meetings in each congregation. The date is left to the discretion of each congregation. They should be held at the session of the year most propitious.

The women of the church made the great success of the New World Movement possible. Without their prayers, their encouragement, their help on the committees and their self-sacrificing subscription, success could never have been attained. They can be of even greater help this year. Now is the time when prayer is especially needed. It is hoped that there will not be a single congregation which does not have a women's prayer circle meeting every week. Prayer will win. Do not fail in this critical hour.

* * *

PRICE OF PROGRAMS FOR MISSION STUDY FOR 1920.

25, $1.00; 50, $2.00; 100, $4.00. Sent Postpaid. Payable in Advance. Ready for mailing, December 1st. Send order payable to Women's Missionary Magazine, Xenia, Ohio.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

M—"Make a joyful noise unto Jehovah, all ye lands."
A—"All things come of thee and of thine own have we given thee."
R—"Remember His marvellous works that He has done."
Y—"Yea none that wait for thee shall be put to shame."

C—"Come near and bring Thank-Offerings into the house of the Lord."
L—"Let all that trust in thee rejoice."
O—"Oh give thanks unto Jehovah for he is good.
K—"Keep me as the apple of the eye, hide me under the covert of thy wing."
E—"Entreat me not to leave thee—thy God shall be my God."
Y—"Ye are the light of the world."

P—"Praise ye Jehovah for it is good to sing praises unto our God."
O—"Offer the sacrifice of righteousness and put your trust in Jehovah."
R—"Remember also thy Creator in the days of thy youth."
T—"The earth is Jehovah's and the fullness thereof."
E—"Except Jehovah build the house, they labor in vain that build it."
R—"Rejoice in the Lord always, again I say Rejoice."

T—"Thy prayers and thy alms come up for a memorial before God."
H—"He daily loadeth us with benefits."
A—"A sacrifice acceptable, well pleasing to God."
N—"Not by might nor by power but by my Spirit."
K—"Knowing that the proving of your faith worketh patience."

O—"O taste and see that Jehovah is good."
F—"For with such sacrifices God is well pleased."
F—"For God so loved the world."
E—"Enter into his gates with thanksgiving and into his courts with praise."
R—"Restore unto me the joy of thy salvation."
I—"It is more blessed to give than to receive."
N—"No man can serve two masters."
G—"God loveth a cheerful giver."

From our first Thank-Offering until this year one name has been associated with this work.

God used her in His great work and made her a blessing to all.

In honor of her whom we all loved, our Ingathering this year is to be called THE MARY CLOKEY PORTER THANK-OFFERING.

She was very happy over last year's offerings, but asked that we make this year our very best..

WILL YOU? WILL YOU?

PRAYER OUR BEST PREPARATION.

In planing our coming "Ingathering" of Thank-Offerings let us all be much in prayer. Without His blessings all our plans will be in vain.

Pray earnestly in our families, in our societies, in our prayer groups, and as we observe the ten o'clock hour of prayer that every effort put forth by the Thank-Offering Secretaries of the societies or presbyterials or by the General Secretary be blessed.

Prayer plus good methods, plus consecrated zeal will result in victory. Pray definitely, in faith—

First—For the true spirit of thankfulness.

Second—For the active expression of our gratitude in our Thank-Offerings.

Third—That the 90,000 women of our church will each have a part in this Thank-Offering.

Fourth—That the Mary Clokey Porter Thank-Offering be the best ever given.

Fifth—For God's richest blessings upon every gift and every giver.

Oh! Women of the United Presbyterian Church are you thankful that you know of Jesus and His love and care for you?

Do you realize what the gift of His Son means in your life?

What would your life be if you were one of the millions of women who have not heard of Jesus?

Women:

Unwelcomed at birth;
Untaught in childhood;
Unloved in wifehood;
Uncherished in widowhood;
Unprotected in old age;
Unlamented when dead.

Let us show our gratitude by our gifts.

Two hundred boys from the Naga Hill tribes of Assam went to the trenches in France. Forty of them were Christians. The other 160 confessed Christ and were baptized while in the army. On their return, every one of them gave a month's wages to mission work as a Thank-Offering for the preservation.

—*Missionary Review.*

WHEN BEGIN TO PLAN FOR 1921 THANK-OFFERING?

The very day you give your Mary Clokey Porter Thank-Offering. God's blessings to us are day by day. Let us show our gratitude to Him daily, too.

Did every woman in the congregation have a Thank-Offering box? If not send today for they will want one without fail this next year.

Did the one you have been using go to pieces this year because it was so full of your expression of gratitude for the many, many things He gave you during the year? If so, send today for a new one. Always keep the box where you can see. Send orders to 905 Publication Building, Pittsburgh, Pa.

THANK-OFFERING.

In the heart of every human being, unless he be most degenerate, there is a feeling of gratitude for favors and benefits bestowed upon him, by his fellowmen. Shakespeare puts it at once forcibly and well, when he says:

"I hate ingratitude more in a man
Than lying, vainness, babbling, drunkenness,
Or any taint of vice whose strong corruption
Inhabits our frail blood."

Since gratitude is natural and right, it is in place to wish to know how we may express it, in a tangible form, and when the opportunity offers, the inward feeling of gratitude should express itself in some outward form of word or deed.

Since then, this is true of our relations to men, it should be much more true in regard to our relations to God, and our hearts should go out deeper and truer gratitude to Him, for His matchless love and care, and for the blessings and benefits which He bestows upon us. That God understands this natural element of gratitude in the heart of man, is evidenced by the careful and explicit directions, which He gave to the children of Israel, whereby they should render their sacrifices of thanksgiving to Him. Since then, we feel that we owe to God gratitude for His care and gifts, it becomes necessary to ask just how we may render our Thank-Offerings to God.

Christ did not lay down any ritual form for our Thank-Offerings, but His life and teachings breathed forth the spirit of love to God and service to men, whereby we may be able to know what will be an acceptable Thank-Offering to Him. He said to Peter, "Peter lovest thou me." Peter answered, "Lord Thou knowest that I love Thee." Jesus said, "Feed my sheep." And again He said, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." So we know that Christ receives the help we give to humanity as honoring Him, and as an expression of our gratitude to Him.

We might, in a general way, divide our Thank-Offerings into two classes: First, Service, and Second, Money First let us notice what we may give in the way of service.

God has asked and requires us to give one-seventh of our time, to be entirely devoted to His service and worship. This is not peculiar to any one class of persons, but is obligatory to all. So we notice that one-seventh of our time, and only one-tenth of our income is demanded. So then we may render Thank-Offering service of time, and we should ever be ready and willing to cheerfully give to God, as much of each of our six days, as it is possible, or as can be used in rendering active service to Him.

Again, let us ever be ready to use our energy and talents for Him. Many persons seem to have boundless energy, for everything else, save the service of their Master, and are willing to use their talents along almost any other line, except for serving our King. So let us be ready to use talent and energy for Him and not grudgingly for "God loveth a cheerful giver," of time, of energy, and of endeavor as truly as He does a cheerful giver of money.

Some of us can accomplish much more by giving our service to God than our money could possibly accomplish. What more wonderful Thank-Offering could anyone bring to God than Mary J. Campbell has rendered in her thirty-six years of service in India? Or than Dr. Thomas Lambie is giving in his work in Abyssinia; or than Dr. Hotchkiss has given in darkest Africa; or than any of our devoted missionaries are giving, far from home and friends? A life of such service is truly a rich Thank-Offering. But it is not possible for all of us to devote our entire time, as do the missionaries in special service. Some are called to this, others to other things. "To every man his work" and so, let us, in whatever walk of life God has placed us, render to Him a service of thanksgiving Gibbons has beautifully said:

That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank—
Creation's blot, creation's blank.

Our Thank-Offerings are of course over and above our tithe. The tithe is only that which belongs to God and when we give it, we are simply paying

our just debts. We are doing nothing more than being honest with God. The tithe is the recognition of God's ownership. The Thank-Offering is an expression of our love and gratitude for the countless blessings of every day, and for the special blessings, with which He crowns our lives. It should be a joy to bring our Thank-Offerings to God, and it will become more and more of a joy, as we more and more come to know and love our Master. It is a pleasure to give to our earthly friends, in gratitude to them for their kindnesses. How much more then should it be a pleasure to give to Jesus Christ Who gave His life for our sins and Who is making intercession for us at God's throne.

Mrs. Porter in giving her last report said, "Never, no never let the standard be lowered," and could she have lived a few weeks longer, she would have been able to announce at the Women's General Missionary Society Convention in Youngstown this year an offering of $141,000. A larger amount than was given during the entire first ten years.

Sometime during the year of 1891 Mrs. Porter was elected a member of the Women's Board and Thank-Offering Secretary. (The three years between 1888-1891 the Thank-Offering being in charge of the Literature Committee). She continued as Thank-Offering Secretary during the remainder of her life. Her death came as a shock to the entire church, for her name was known and loved everywhere. Someone said her life was as an ointment poured forth.

To her it was given to engage in active service for the Master until the very day on which He called her home. Whittier's lines might well apply to Mrs. Porter:

"No paling of the cheek of bloom
Forewarned us of decay;
No shadow from the Silent Land
Fell around our sister's way.

Alone unto our Father's will
One thought hath reconciled;
That He Whose love exceedeth ours
Hath taken home His child.

Fold her, oh Father; in Thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and Thee."

Written by Mrs. E. A. Campbell, Cochranton, Pa. Read at Lake Presbyterial.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS.
At $25.00 Each.
September 15, 1920, to October 15, 1920.

Mrs. J. H. Shoemaker, 1856 Minnesota Ave., Kansas City, Kans. By Kansas City W. M. S.

Miss Margaret Burnside, 209 S. 8th St., Monmouth, Ill. By her mother, Mrs. Ella F. Burnside.

Mrs. Lizzie Moffat, New Alexandria, Pa.

Miss Mary Bell Hogue, S. 8th St., Monmouth, Ill. By Y. W. M. S., Second Church, Monmouth, Ill.

Mrs. Hannah Hopkins, Kirkwood, Ill. By W. M. S., Kirkwood, Ill.

Mrs. J. C. Culbertson, Tarkio, Mo. By herself.

Mrs. F. J. Kyle, 1026 Clifton Ave., Springfield, Ohio. By Mr. and Mrs. T. D. Kyle, 1st Church, Xenia, Ohio.

Mrs. J. C. Fetzer, Fifth St., Beaver, Pa. By her husband.

Mrs. Mary L. Porter, Jamestown, Pa. By Mr. and Mrs. R. B. Porter.

Mrs. J. R. Patterson, Jamestown, Pa. By Sabbath School Class.

Miss M. Willa Burkett, Blairsville, Pa. By Jennie N. Steele.

Mrs. Matthew Cameron, 118 N. Jackson St., Bellevue, Pa. By her husband.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK:

Foreign Special: Salaries of Bible Women in India. Amount needed, $4000.00.
Home Special: Salaries of three missionaries. Amount needed, $2600.00.
Miss Eva Johnson, Henderson, N. C. Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Roe Williams, Los Angeles, Calif.

NEW YOUNG WOMEN'S SOCIETIES.

College Springs Presbyterial, Coin, Iowa, Y. W. M. S., 12 members, President, Irene Gillihan.

Caledonia Presbyterial, Covington .Y. W. M. S., Linwood, N. Y., 12 members, President, Clara I. McDowell.

Have you organized a new mission circle or Young Women's Society since May 1, 1920? Please report the same to the Secretary. Give name of presbyterial, name of society, number of charter members, and name and address of president.

If, by any mishap, you have been compelled to disband an organization, will you kindly send in the information. Give date of disorganization.

If your society has been disbanded and has decided to reorganize, please report same, giving same items as in case of a new organization except that you state when it disbanded and call it a reorganization.

So far this year but six new societies have been reported to the Secretary. If our aim of fifty societies net gain is reached, now is the time to get real busy.

AN OPEN LETTER.

Dear Friends:—

It is perfectly all right for you to read every word of this letter. It is spread before you so that you may have full freedom in perusing it.

And how is the work with you? Doubtless you had a fine vacation and feel like you might move mountains if any were in your road. You may find one very soon—or what seems to be such an obstacle. Your president received a letter from the Secretary of Young Women of your presbyterial, did she not? If you have not heard its message yet, ask her to read it to you.

Perhaps you may feel a little crestfallen when the president tells you that the Secretary was disappointed in your society; that your report was never received or it was too late to be printed in the annual report; at least, it was not a full report. Are you sure you gave the name of your president and her address in full, Miss Secretary of the society? You may have forgotten to write in your membership. It is altogether likely that when you, members of the society, disbursed the funds in your treasury during the year, you failed to remember one or more of the seven departments of work: Foreign, Home, Indian and Freedmen Missions, Parsonage, Ministerial Relief and Temperance.

Are you quite confident that the presbyterial assessment was paid as well as the W. G. M. S. Expense Fund, and do you know that you gave a contribution to the Isaiah 41:6 Fund?

It is possible, though scarcely probable, that the Young Women's Special Fund did not receive its due from you—the $1.00 per member average. And as

to the Thank-Offering, of course you gave a good one or our last year's offering would not have been more than $27,000. But this year, you will have in mind the Mary Clokey Porter Thank-Offering. Without doubt your loyalty to our departed friend who loved young women and was loved of them will inspire to noble effort.

These matters are spoken of now so that you may conscientiously aim to send in a good report next spring; one of which you may well be proud. Besides you want to reach at least 70% in the Standard of Efficiency. (If you have no copies of this leaflet, send to the Literature Department and receive as many as you desire). If the Convention thought it worth while to endorse such a Standard, societies should comply with its action by striving to attain the goal.

This may seem like a long letter, but you know how that sometimes you can scarcely find a stopping place. This is one of the times. And how about the Bible reading you are to plan and prosecute? Certainly you will not fail to outline a good course and read what is required of you.

'Ere this, you have received literature on the leaflet reading contest. Plan to be at the top of the list in this reading. Of course, the Bible and leaflet readings do not interfere with each other. Both are necessary and you will conscientiously perform the whole task. When you receive your questionnaire next spring concerning these readings and other matters, please answer every question to the best of your ability.

It may be that other than members of the Young Women's organizations may read this letter. Perhaps you belong to a congregation where there are just the Junior and the Senior societies. You may be interested in knowing that the aim this year is to have a net gain of fifty Young Women's societies. Why not qualify 100% in missionary organization by establishing a Young Women's Society, too? The pastor or his wife or president of the Women's Society or other interested member has a find opportunity to do a good turn to the young women and the church.

Consider this letter a personal message. Please answer it in renewed activities, new organizations and faithful endeavor.

Hoping for very earnest work in every department with best wishes,

Cordially,

SECRETARY.

P. S.—Here is a little quotation you may find interesting, it is so pointed:

"Mind your mark!
But, make or break,
Mind what mark you mean to make!"

It just fits our case, does it not?

P. S. No. 2—An after thought: If you wish to answer this letter by a letter of questions or suggestions or comments, the Secretary will be glad to hear from you, one and all.—Secretary.

FOOT-PRINTS AND FAITHFULNESS.

One of the essential elements in the Christian life is faithfulness. It is easy enough to enlist people who will work for a little time or now and again, but to find those who will endure unto the end in emergency or routine is a different matter. But what possible connection can foot-prints and faithfulness have?

The story runs like this: A missionary to the Indians in pioneer days, passing through a village where he did not stop long enough to preach, left a few pages of the Gospel. These pages came into the hands of an Indian whose heart was touched and light entered. Meanwhile the missionary had gone on two hundred or more miles. The Indian, desiring to show some kindness toward his benefactor, thought of the famous foot-wear which had made travel so easy for his tribesmen. Measuring the foot-print of this missionary, he made a fine pair of moccasins and tracked the man of God over hill and valley until he found him. The faithful Indian life was the reward of the missionary's laborious journey.

We have heard the story. Like the missionary, we are making foot-prints. Are they direct like his? Or, is there considerable side-stepping and back-tracking? Like the Indian, some one is measuring our foot-prints. Like the

missionary, each of us will get the reward due us. Whether it be one of favor or of little merit will depend on our walk and conversation. Let us get the lesson—the kind of life we live, our walk, begets either faithfulness or faithlessness. What shall our reward be?

This is evangelistic year. Our pastors are aroused to the great need of a revival on the part of those within the pale of the church. The churchly Christian is the only Bible the world reads. Will our foot-prints be safe for the unsaved to follow? Will our walk inspire faith to spring forth in another? We are told that some will be saved as by fire; that they will enter in—but alone. Do we desire no trophy?

What about our Young Women who are banded together in the missionary organization? Shall these go forward in weakness or in strength? Shall the Young Women's organization be a shabby pretense of endeavor or a real source of power? Will the spark of life be touched into new life or left to smoulder because of contact with the members of your society? Faith is a living thing so is born of action.

God, Himself, has a vital interest in the goings and doings of His children. He is faithful and is "not slack concerning His promises." Francis Thompson says, "The love of God faithfully tracks its object across the years until it overtakes him."

We are fully convinced then that our walk affects others than ourselves, either leading on to hope or casting down to despair. May we know that while onlookers are measuring us daily and awarding us our desserts as they think best, "God is also measuring our foot-prints. His reward will overtake us sometime somewhere."

DO YOU REALIZE

—that this is November and that according to the treasurer's books on October 1st the Young Women's Special Fund had only $448.00 to its credit? $6,600.00 have been named as the required sum to maintain our Special. Perhaps many societies were inactive during the summer months and have not yet sent in any contributions. Have you ever tried disbursing funds at every meeting? Have you ever thought it might be to your advantage as well as a satisfaction to your presbyterial treasurer if you disbursed to her AT LEAST QUARTERLY?. The General Treasurer would not be displeased at such a course surely. Indeed, monthly remittances to her are not any annoyance.

We established such a good record this past year in our financial report so far as our totals were concerned. If every society does its best this year, with the increased number of societies, we ought to far outdistance the $53,700, grand total of May, 1920.

Let promptness be one of the marks of your society; promptness in all things.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Where are our volunteers? We need more young women for service in our three fields. According to the Survey presented and adopted by the New World Committee the share belonging to the Women's Board of the "407" missionaries for 1920-21 is 12 for India, 15 for Egypt and 4 for the Sudan. Up to date we have five for India, five for Egypt and one for the Sudan or Abyssinia. Not half the number that we have all been praying for. Of course we know we have several months yet during which time many of the twenty may be found, but we are urging promptness because it takes sometimes almost a year to get permission to enter the country. No young lady who is elected from now on will be expected to go before September, 1921, but we need the name so that they may go in promptly to the British Government and thereby obtain permission to enter the strange land.

In looking over our records we are not discouraged. Judging from the past we may confidently expect the full number because God's promises are sure. In the years 1914-15-16-17-18, five consecutive years, the women of the church supported 36 young women in Egypt. In 1919 the Lord heard the cry and the prayers and 45 were supported, but through ill health and matrimony the number was reduced in 1920 to 40. In India in 1914 we had 48 missionaries, the two succeeding years there were 51. Cupid then got busy and reduced the number for the two following years to 47 After a great effort our roll increased to 51 in 1919, and in 1920 we had the largest number yet named, 62. In the Sudan things have not varied quite so much, although matrimony there too interfered. In 1914 we had 3. In 1915 and 1916 we had 4. In 1917 and 1918 we had 3. In 1919, 7, and 1920, 6 as one resigned with a view to matrimony. We are asking all who are interested to pray that the Lord will send us seven young women for India, ten for Egypt, and three for the Sudan, before July, 1921. If those named were all doctors, and nurses, and kindergarteners they could be very profitably located. That being hardly possible we will be very glad to welcome normal teachers, college teachers, primary teachers, or any consecrated young woman who can pass a first-class medical certificate and have had a high school training or its equivalent in a Bible School. Will every reader of this page make the foregoing a matter for special prayer? We have seven salaries still waiting for missionaries. Who will the first seven be?

The party which sailed for Egypt August 28 has arrived in safety. On the S. S. "Canada," October 12, the Misses A. Y. Thompson, Anna B. Criswell, Alda B. Atchison, and Edna B. Sherriff, sailed for Egypt, accompanied by quite a number of married missionaries. Before this reaches your hands we confidently expect that they, too, will arrive safely. On October 25th the Misses Minnie E. Beatty, Helen Artman, Kathryn Beattie, Olive I. Brown, Florence M. Jones, A. Laura Cleland, and Lillian McConnell, are expected to sail for India. Pray that they, too, may have a safe and pleasant voyage.

The health of all our missionaries, as far as known, continues to be good for which we are very thankful.

Requests for patterns and for lists of articles needed for over-seas boxes are coming in very encouragingly. A complete list of contributors will be published later. We thank all these good friends who are willing to give of their time and their money and the work of their skilful fingers for this very needy institution.

We are glad to hear from the Mellon National Bank this morning that the rate of exchange in India is now three rupees to the dollar. This will make quite a difference in the amount of money needed to send over for estimates granted.

Cables have been sent instructing the

India Mission to build as much of the bungalow for Dr. Maria White at Pasrur as the money in hand will permit; sending enough dollars to pay the deficit caused by low rate of exchange; and also granted the request of the Mission for additional appropriation to erect a ladies' bungalow at Rawalpindi.

The Annual meeting of the India Mission is now in session and we are all praying that the power and presence of the Spirit may be richly felt. Before everything else pray for a great spiritual revival in our church, from the youngest to the oldest, that we may not only get rich contributions from the New World Movement but that the Lord Himself may glean a rich harvest of souls.

The New World money is being promptly paid in and received. No general distribution of this fund has yet been made as it seems best to wait until the amount received would assume greater proportions, nevertheless we are very grateful to all the contributors to the New World Movement and especially to the intercessors who we believe are still praying that all who made pledges and many who have not may be glad of the opportunity to contribute to this fund which has for its prime object the enlargement of the Kingdom.

RULES FOR REMITTING "407 NEW WORLD" MONEY.

Congregational treasurers, when remitting "407" money, even when remitting it as part of the New World Movement and through the New World Movement treasurers, should observe the following rules:

1. If it is "407" money intended for the Board of Foreign Missions and no special missionary is being supported, it should be designated, "407 Fund, B. F. M."

When a special missionary is being supported, instead of using the initials B. F. M., mention the missionary's name, thus designating the money for his support, as "407 Fund—James K. Quay."

2. If it is "407" money intended for the Foreign Department of the Women's General Missionary Society and no special missionary is being supported, designate it, "407 Fund, W. G. M. S."

If a special missionary under the Women's Board is being supported, instead of the initials W. G. M. S., mention her name thus, designating the money for her support, as "407 Fund—Marion Paden."

This will avoid all possibility of confusion, misappropriation, and misunderstanding.

Signed,

MILLS J. TAYLOR.
MRS. H. C. CAMPBELL.

MISSIONARY REVIEW OF THE WORLD $2.50

WOMEN'S MISSIONARY MAGAZINE $1.00

BOTH FOR $3.00.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

"Not that we give, but that we share,
For the gift without the giver is bare."

The beauty and truth of this sentiment was never more clearly demonstrated than it was at the meeting of the Allegheny Presbyterial, held at Evans City, Thursday, October 14.

That the heart of this presbyterial was touched by the losses sustained in the Freedmen's Department by the disastrous fires with which it was visited, was evidenced at the time by the many free-will offerings from the individual societies. Not satisfied with this, the leaders in the Presbyterial, planned a "shower" for the benefit of the stations which has suffered so severly, giving each society a chance to contribute according to its own idea. That the plan was a decided success is evidenced by the following list of articles received:

Money pledged, $433.50; Sheets, 33; Pillow Cases, 60 pairs; Towels, 169; Wash Cloths, 17; Pillows, 8; Bolster, 1; Rag Carpet in Strips; Quilts, 3; Counterpane, 1; Dresser Scarfs, 13; Hot Water Bottle, 1.

Goods by yard and web: 1 piece of muslin; 60 yards of muslin; 1-web of tubing for pillow cases; 1 remnant toweling; 1 remnant table linen; 10 yards tea toweling; 18 yards rag carpet; 1 web sash curtain goods; 1 web tea toweling; 5 cotton blankets.

In addition to this long list of useful things, there was a large collection of kitchen utensils: mixing bowl, berry dish, bake pans, toaster, dipper, colander, strainer, spoons and paring knives, dish pan, forks, carving set, etc. Everything contributed was of the useful variety and our hearts go out in gratitude to each society and each individual contributor. In expressing our appreciation, we would not forget the Committee in charge of the "shower," Mrs. W. J. Brown, Miss Emma White, Mrs. E. J. Dittman, knowing that much of the success was due to its untiring efforts.

The order for a new sterilizing outfit for Jubilee Hospital had been placed at at cost of $660. This does not include plumbing connections. Thirteen cases have been treated in the Hospital during September and the financial reports shows a balance in the treasury.

School has opened at all the stations and from reports received, this bids fare to be a banner year.

Rev. Dr. Wilson, of Chase City, reports an enrollment of 286. 100 of these are in the boarding department. He feels greatly encouraged over the first month's work.

Rev. Dr. Giffen, President of Knoxville College, reports the best school, in every respect, they have had since he came there. They have never before had such a good corps of teachers and his hopes are high, concerning the year's outlook.

Rev. Mr. Wilson, of Athens, writes school commenced with much promise and pupils are arriving daily. The work moving along nicely, although chairs and seats are scarce. They hope to be able to supply some of these things themselves. "We hope to do what little we can, since the Board has done so much for us." This spirit of helping themselves is a characteristic of our Athens mission and this attitude is much appreciated, because we are trying to get all our stations to impress upon their pupils the worth of helping themselves and becoming self-sustaining.

Arlington, Canton Bend, Prairie, Bluestone and Townsville, all report encouragingly. Bluestone and Townsville are much in need of help from second-hand clothing contributions.

All societies intending to send barrels or boxes, will be conferring a favor in sending to these stations. List of stations desiring this help will be found in Magazine directory of stations and principals.

STATISTICAL SECRETARY'S DEPARTMENT.

MRS. D. J. BROWN, 15 North Fremont Ave., Bellevue, Pa.

PRESBYTERIAL HONOR ROLL.

Argyle.	Northern Indiana.
Beaver Valley.	Le Claire.
Big Spring.	Mansfield.
Chartiers.	Oklahoma.
Cleveland.	*Rawalpindi.
Colorado.	Rock Island.
Garnett.	Uncompaghre.
Idaho.	Vermont.
Indiana.	Wisconsin.

*Think of Rawalpindi when you say "Can't."

The above presbyteries have Women's Missionary Societies in every congregation.

There are 61 presbyteries including 937 congregations in North America.

The following is a list of the different congregations in respective presbyteries which do not have Women's organizations.

The figures show the number of members in the congregations.

	Members
ALBANY—	
Lisbon	291
Town Line	59
ALLEGHENY—	
Mt. Nebo	137
Russelton	37
Curtisville	30
Indianola (not organized).	
ARKANSAS VALLEY—	
Bear Creek	12
BOSTON—	
Cranston	62
First Italian Mission, Providence	26
Syria Mission	30
BROOKVILLE—	
Lumber City	13
BUTLER—	
First Italian	38
Holyoke	58
CALEDONIA—	
Lyndon	20
Milton	67
CEDAR RAPIDS—	
Tama Indian Mission	46
CHICAGO—	
Montrose Avenue	7
COLLEGE SPRINGS—	
Brookdale	68
Burlington Junction	16
Adams	51
CONEMAUGH—	
Hesbon	25
Mechanicsburg	24
Olivet	46
West Fairfield	70
East Union	7
DELAWARE—	
Davenport	93
Delaware	20
DES MOINES—	
Jefferson	14
Fairview	25
Unity	23
DETROIT—	
Erskine	93
Martin	25
FRANKFORT—	
Ohio	43
Raccoon	60
Oakland	24
Paris	39
Colona	41
Cross Creek	40
Second Burgettstown	19
HUDSON—	
Hudson Heights	43
Y. W. Society but no Women's Society.	
ILLINOIS SOUTHERN—	
Four Mile	27
Hill Top	15
West Union	54
Springfield	22
Xenia Prairie	29
IOWA NORTHWESTERN—	
Ireton	25
KANSAS CITY	
Mulberry	36
Nortonville	8
Salome Springs	35
Beulah	19
Sharon	16
Harrison	15
KISKIMINETAS—	
Parnassus Italian Mission	45
LAKE—	
Plummer	23
Sheakleyville	57
Power	41
Oakland	28
MERCER—	
Leesburg	70

MONMOUTH—
Golden 43
MONONGAHELA—
First Italian Mission, Pittsburgh 35
Second Italian Mission, Pittsburgh 51
French Mission, McDonald 124
Jefferson 46
MUSKINGUM—
Caledonia 28
Fair Cove 5
Northfield 13
Clearfork 27
Morganville 27
Sand Hill 64
Bridgeville 32
FIRST OHIO—
Clay City 14
Nada 12
Mt. Joy 18
Camp Creek 42
Shelton 33
Mt. Zion 26
Houston Valley 23
Cedar Creek 15
Horse Creek 8
Paint Creek 9
OMAHA—
Poole 24
Majors 16
OREGON—
Simnasho Indian Mission
PAWNEE—
Lone Grove 28
PHILADELPHIA—
Third Philadelphia 117
PUGET SOUND—
Second Tacoma, Italian Mission 12
East Side, Everett 40
Granger 40
SAN FRANCISCO—
Prunedale 30
Barstow Colony 21
SIDNEY—
Community Church 23
Silver Creek 20
Roundhead 25
SPOKANE—
Fourth Spokane 12
Hooper 16
STEUBENVILLE—
Glade Run 46
TENNESSEE—
Springfield 24
TEXAS—
Harmony 13
WESTMORELAND—
Universal 60
Fairmont 34
Sewickley 65
Mt. Pleasant Italian Mission 20
Beulah 50
Wilmerding Italian Mission 27
Bethesda 14
Allegheny 55
WHEELING—
Little Muskingum 41
Pleasant Ridge 21
Harrisville 95
XENIA—
Italian Mission, Columbus 30

This list shows that out of 937 congregations, 104 have no Women's Missionary organizations.

The presbytery having the largest number of congregations without Women's societies is First Ohio. These are mostly mission stations under the care of the Home Board.

Sixteen presbyteries have just one congregation each, keeping them from the Honor Roll.

Redlands Mesa, a congregation with only four members, the smallest in the denomination has a Women's Missionary Society.

At the annual meeting of the W. G. M. S. held in Youngstown, May, 1920, the following recommendation was adopted:

"That in a congregation where it is impossible to organize a Senior Society, but a Young Women's Society exists, this congregation will qualify for a place in the Presbytery for the Honor Roll."

Note impossible.

In congregations where a Women's Sosiety is a real impossibility, will not the women co-operate with the young women; this making all interested, and enabling the presbytery to be on the Honor Roll?

Will secretaries report new organizations or re-organizations to the Statistical Secretary as soon as organized?

It is earnestly hoped that before the Convention of 1921 in Ft. Morgan, the Honor Roll will have become at least twice its present size, and every society will have greatly increased its membership.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians two or three,
Had met to pray and hour."

Pittsburgh, every Tuesday, 10 A. M., Publication Building.
Philadelphia, first Tuesday, 2:30 P. M., 2nd U. P. Church.
New York, first Tuesday, 2:30 P. M., Room 824, Presbyterian Bldg., 156 Fifth Ave.
Chicago, second Tuesday, 12 noon, Eleanor Club Assembly Room, Stevens Bldg., 17 N. State St.
Monmouth, second Tuesday, 4:00 P. M., Y. M. C. A.
Cleveland, second Tuesday, 2:30 P. M., Old Stone Church.
New Castle, Pa., first Tuesday, 2:30 P. M., First U. P. Church.
San Francisco, first Tuesday, 1:30 P. M., First U. P. Church.
Cambridge, Ohio, second Tuesday, 2:30 P. M., First U. P. Church.
Los Angeles, first Tuesday, 10:00 A. M., First U. P. Church.
Youngstown, Ohio, last Tuesday, 2:30 P. M., Tabernacle U. P. Church.
Xenia, Ohio, first Tuesday, 2:00 P. M., First U. P. Church.
St. Louis, first Tuesday, 2:00 P. M. Y. W. C. A.
Washington, D. C., first Tuesday after first Wednesday, Church Parlors.
Belle Center, Ohio, every Tuesday, 2:30 P. M., in the homes.
Keota, Iowa, every Tuesday, 2:30 P. M., in the homes.
Princeton, Ind., every Tuesday, 2:30 P. M., in the homes.
Detroit, Mich., first Tuesday, 2:30 P. M., in the homes.
Butler, Pa., first Tuesday, 10:00 A. M., First Church.
Albany, N. Y., every Tuesday, 3:00 P. M., Church Parlors.
Spokane, Wash., first Tuesday, 10:00 A. M., The Cresent, Hopkins Room.
Rock Island, Ill., first Tuesday, 3:00 P. M., Y. W. C. A.
Albany, Ore., second Tuesday.
East Palestine, Ohio, first Tuesday, 2:30 P. M.
First Toledo, 10 A. M., Tuesday, Pastor's Study.
Buffalo, N. Y., first Friday, 2:00 P. M., Y. W. C. A.
Topeka, Kans., first Tuesday, 10:00 A. M., Y. W. C. A.
Pittsburg, Kans., in the homes, first Tuesday, 10:00 A. M.
Seattle, Wash., second Wednesday, 2:00 P. M., Y. W. C. A. Bldg.
Frenchburg, every Saturday, 7:00 P. M.
Meridan, Pa., first Tuesday.
Viola, Ill., third Tuesday at the church.
Bellefontaine, Ohio, first Tuesday, 2:30 p. m., in the homes.
Canonsburg, Pa., last Friday, 10:00 A. M., Greenside Ave. Church.

Every Tuesday, 10:00 A. M. The hours of prayer for individuals and prayer groups.

I am glad to report another Prayer Group. We welcome Canonsburg, Pa., to our number and trust that they may be greatly used in this "Ministry of Intercession."

The past month I found a little book by S. D. Gordon "Prayer Changes Things." It is published by Revell & Co., Chicago or New York, prices 25c. In my October letter to the Prayer Groups I asked the members to get this little book to read.

The one chapter, "The New Spelling of the Word Ask," is wonderful. Let every society get this book to be read by the members.

Ten days have been spent in delightful fellowship with the societies in Des Moines Presbytery. Two meetings were held in nearly every place visited. The response was splendid. I am expecting good results from improved programs, systematic Bible Reading, Budget, System, etc.

A friend has written the following suggestion:

"If every member of the Sabbath School and in the congregation would select one missionary in the three mission fields to call their own, and pray for them daily we will get more definite results and deeper interest.

"The teachers could make the selections and help the scholars to become acquainted with the missionaries by giving facts about their work; having them write letters to the missionaries, etc."

A good plan for missionary societies, also.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Text-Books, 1920-21.

The Bible and Missions (Senior), price, paper, 47c.; cloth, 67c.
How to Use, price, 15c.
Lamp Lighters Across the Sea (Junior), price, 40c.
Teachers' Guide, price, 15c.

The Church and the Community (Senior), price, paper, 50c.; cloth, 75c.
Text Boox Supplement, price, 15c.
Devotional Service, price, 15c.
Mr. Friend of Man (Junior), price, 40c.
Leader's Manual, price, 15c.
Picture Sheet: "Children of the City," price, 15c.

Prayer Cycle, 1920, 10c. each; $1.00 per doz.
Budget Cards, 35c. per 100.
Contribution Envelopes, 25c. per 100.

Leaflets for the December Program.
India.

A Journey Through Our India Mission, 3c.
Child Life in India, 2c.
Dark India, 3c.
First Impressions of India, 2c.
Home Life in India, 2c.
India's Womanhood, 5c.
India's Women are Finding Themselves, 3c.
I Wish You Were A Doctor, 2c.
Little Daughters of Islam, 2c.
Mission Miss Sahiba in Hospital, 2c.
Mission Miss Sahiba in School, 2c.
Mission Miss Sahiba in Zenana, 2c.
Modern Hinduism, 5c.
Questions and Answers, 3c.
Sowing Prayers in America, Reaping Souls in India, 2c.
The Closed Gate, 2c.
The People—Dress, Customs and Manners, 3c.
Women Adventurers in India, 3c.
Women's Rights in India, 3c.
Zenana Work in India, 3c.
I Come to Stay, 2c.
Little Girl Life in India, 2c.
One Afternoon, 4c.
Phaggu and Jaggu, 2c.
The Claims of Suffering, 4c.
The Lost Rupee, 2c.
The Story of Rajo, 2c.

Other topics of these programs are discussed in the Magazine.

There were two mistakes in the quotation of prices in the October Magazine. The paper copy of "The Church and the Community" should have read 50c. instead of 60c., and "Hanging a Sign" should have read 10c. instead of 15c.

We have a few copies of last year's home study book, "Christian Americanization." These would be splendid reference books for this year's study book. They are 40c. each.

Before this Magazine reaches you the president of each missionary society should have received a letter from the literature department in which a Leaflet Reading Contest is suggested. We have felt that the literature prepared by the Women's Board was not being so widely read as it should be and this contest was decided upon as a placing it in the hands of many who would not otherwise know of it or have an opportunity of reading it.

We hope that every president will immediately put this letter into the hands of the literature secretary of the society and that earnest efforts will be made to carry out this simple method of missionary education as suggested in the Leaflet Reading Contest leaflet.

TAKE NOTICE!

CARE SHOULD BE TAKEN THAT NO THANK-OFFERINGS BE DESIGNATED FOR THE NEW WORLD MOVEMENT, AS THE TWO FUNDS ARE ENTIRELY DISTINCT. MONEY CANNOT BE CREDITED TO BOTH FUNDS.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Our school at Frenchburg, Ky., opened September 7th with an enrollment of 224. 201 in the grades and 21 in High School. Of the total number 160 are from the Frenchburg School District and 64 from outside the district. Every child in the district between the ages of 7 and 16 is in school. Every seat in the school room is occupied and some sitting on chairs. A room in the basement has been fitted up for a class room. About 35 in the Dormitory. The music teacher, Miss Neill, is giving thirty some private lessons a week. All teachers are fitting into their places well. Remember this school with your Christmas boxes. Send by parcel post direct to Frenchburg, Ky.

A missionary was granted Colorado Presbytery to work in the Boulevard Congregation, Denver, Colo. Miss Ruth Etta Findley, Indiana, Pa., was appointed to this field and has signified her acceptance.

Miss Roe Williams of the Italian Mission, Los Angeles, California, writes of the conversion of four Italian women and of the deep interest of one girl and her mother who attend Sabbath School and prayer meeting regularly and who have an influence over many of the Italian women. Many are attending the Saturday afternoon sewing class who will not attend our church on Sabbath, but in the sewing class they receive Christian training and their prejudice against Protestants is being broken down.

Mrs. F. C. Metcalf interprets the sermon to the deaf mutes in Portland, Ore., every Sabbath. She also teaches their Bible Class and every few months a social is held for these people. Miss Theressa Lippert, our worker in Oakland, Calif., makes a plea for a pastor for that congregation. If you know of a good man, desiring a good field, send him on.

WOMEN'S BOARD REPORT.

The Board held its regular semi-monthly meeting, September 21, with Mrs. Sands in the chair.

Foreign. The Women's Board once more robbed! Miss Martha Strong, of Rawalpindi, wishes to end her contract with the Board in order to fulfil one with Rev. Kenneth McKenzie. With regret her resignation was accepted to take effect October 31.

Another resignation regretfully accepted was that of Miss Mary Pattison, rendered necessary by home duties which have fallen to her.

On account of imparied health, Miss Jean Morrison, of Lyallpur, was granted permission to come home on furlough next spring, a year ahead of time.

Dr. Pace, teacher of phonetics at New Wilmington this year, sends in a very favorable report of the class.

On August 28, three young women sailed, to begin work in Egypt: the Misses Dora E. Giffen, Avis Hoyman, and Clarice Bloomfield, accompanied by two returning to service, the Misses Ella M. Barnes and Isabel Hosack.

Freedmen. Reports state that an assistant matron has been engaged for Henderson, and a man to take charge of the Boys' Dormitory at Chase City, the latter an innovation, but probably a good one. The new incumbent is a minister, and will doubtless be a help in caring for the boys' spiritual as well as material welfare.

Home. Frenchburg opened with an overflow attendance of 224 pupils. Teachers are fitting in well, and the school is in better condition than ever

before. The music department is popular; Miss Neill has thirty private lessons a week.

Miss Kate Hill, Field Secretary, reports addresses made at Grinnell, Center and Fairview.

New World Movement. A certain congregation asked permission to count in its New World Movement subscription a foreign salary it had pledged. This was pronounced impossible, since the pledge was made before June 1, 1919.

Mrs. Campbell referred to the recent ruling of the General Assembly that young women as well as young men, taking up the study of medicine with the purpose of entering the mission fields shall be entitled to assistance from the Board of Education, and stated that the first young woman to be so honored is now a student in a medical college.

The Young Women's Secretary reported one new society at Coin, Iowa, in College Springs Presbyterial.

Parsonage. Ewart, Iowa, has completed payments on its loan. Shedd, Oregon, applied for and was granted a loan of $1400.

The Secretary has received the sad news of the burning of Ingleside (San Francisco) church and the partial destruction of the parsonage.

October 5. Mrs. Sands presided at the regular monthly meeting.

Indian Department. Pending the securing of a new superintendent for Warm Springs, Mrs. Jackson offers to keep up the work for a time, which, as we well know, she is very capable of doing. Owing perhaps to excessively hot weather, more death occurred in August than in any one month since Mr. and Mrs. Jackson went to the Mission. Simnasho reports one death and one marriage in August. At Tama, the Indians are anxious for a real church building of their own. A fence is badly needed. Mr. Smith offers to build it himself. The Board granted $15 asked for our share of the material.

Foreign Department. The Indian Missionary Association is granted 1635 rupees to complete the teachers' quarters at Sangla Hill, work on which has been held up for two years on account of high prices and unfavorable exchange. The Association appeals for two new medical missionaries. Action was taken completing the transfer of the buildings of the Girls' Boarding School at Pasrur from the Foreign Board to the Women's Board.

Home Department. Reports received from 12 Church, N. S., Pittsburgh, the two missions in Burgettstown, Pa., West Side, Alliance, Ohio, and Greenwood Mission, Zanesville, Ohio.

An appeal from Colorado Presbytery for a missionary to work in the Boulevard congregation, Denver, was granted, and selection of the worker was left to the Home Secretary.

Mrs. Alter, Field Secretary, reports: August 15, September 27, twenty-five points visited, and forty-three meetings, including those with the four Presbyterials of Uncompahgre, Colorado, Detroit and Wisconsin.

Freedmen's Department. Interesting reports from various missions. The Secretary was authorized to buy a sterilizer for Henderson Hospital.

JENNIE B. WALLACE,
Recording Secretary.

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

PARSONAGE REPAYMENTS.

July 1, 1920, to September 30, 1920.

Stuttgart, Arkansas	$ 486.60
Monesses, Pennsylvania	80.04
Washtucna, Wash.	53.00
Wichita, Kansas	88.28
Brooklyn, Cleveland, Ohio	82.40
Third, Seattle, Wash.	100.00
Manhattan, Kansas	57.18
East Side, Des Moines, Iowa	30.00
Zenith, Kansas	22.50
Riverside, Calif.	55.50
Monroe Memorial, Akron, Ohio	49.95
Ontario, Oregon	123.50
Kenton, Portland, Oregon	46.50
Olathe, Colorado	55.50
Economy, Ambridge, Pa.	104.00
McClellan Heights, Davenport, Ia.	24.98
Sebring, Ohio	55.50
Meridian, Pa.	61.05
First, Cincinnati, Ohio	90.00
East Toledo, Ohio	70.65
Military Ave., Detroit, Mich.	80.04
Cuyahoga Falls, Ohio	82.41
Oakland, Calif.	55.50
Donora, Pa.	75.00
Weiser, Idaho	75.34
First, Portland, Oregon	635.64
Bellingham, Wash.	180.00
Prosser, Wash.	44.40
Ingleside, Calif.	37.47
Barstow, Calif.	41.63
Montrose Ave., Chicago	20.00
Assiut, Egypt	830.56
Third, St. Louis, Mo.	94.17
Omdurman, Sudan	194.25
West Side, Monmouth, Ill.	83.25
Fairhill, Philadelphia, Pa.	54.00
Second, Spokane, Wash.	76.48
Guthrie, Oklahoma	55.50
Four Mile, Beaver, Pa.	111.00
Boulevard, Philadelphia, Pa.	82.40
Gary, Ind.	58.28
Chariton, Iowa	22.20
Moundsville, W. Va.	141.24
Second, East Liverpool, Ohio	244.13
First, Trenton, Ohio	69.38
North Ave., Baltimore, Md.	77.70
Ewart, Iowa	231.20
Norfolk, Va.	164.79
Oneonta, New York	55.50
Rochester, Pa.	233.10
San Antonio, Texas	166.66
Schenectady, N. Y.	100.00
Creston, Iowa	55.50
Total	$6265.85

MISCELLANEOUS RECEIPTS.

July 1, 1920, to September 30, 1920.

Sale of Cook Book, etc.	$ 6.00
Mr. and Mrs. J. E. Wylie	25.00
Mr. and Mrs. Crawford	100.00
Conemaugh Y. P. C. U.	145.50
Mrs. Joseph Irwin	25.00
Bellingham C. E.	10.00
W. A. Bickett	20.00
J. C. Warnock family	1000.00
F. R. Porter	15.00
Mansfield S. S.	50.00
1st McKeesport Y. W. M. S.	50.00
Mrs. J. J. Jones	11.40
Women's Bible Class, North Bend	35.00
Warmspring Congregation	38.23
A Friend	30.21
Mrs. Fred L. Todd	1.00
Mrs. Irene Cook	1.00
Military Ave., Detroit, W. M. S.	12.00
King's Daughters Class, Fowler, Calif.	6.60
Mrs. A. Reber	25.00
Miss Jennie L. Hanson	50.00
Lisbon C. E.	25.00
M. J. Hill	25.00
A Friend	25.00
Refunds	760.66
Payment on Note by E. F. G. H.	1000.00
Insurance	6100.00
Total	$9592.60

PLANS AND PROBLEMS.

By Kate A. Hill.

"SOMETHING NEW AND SOMETHING DEFINITE."

Has your society fallen in behind that watchword? I would like to hear from you if it has.

The other day I was in Albia, Iowa, when the Teachers' Institute was in session and I went to the opening lecture. The speaker said, "The easiest thing for a county superintendent to do is to go 'round and round and round.' The easiest thing for a teacher to do is to go 'round and round and round.'" And I said under my breath, "He is talking about missionary societies."

The monthly program is the target of all effort this year. Is your monthly meeting improving? If so, by what method? If not, why not?

Several societies have written asking about the use of questions on the contents of the Magazine instead of "reading out of" the Magazine.

What should a program do for your society? Increase the attendance, give information, deepen the interest, increase the prayers and gifts of the society.

The following questions were used in a society in Kansas City on the contents of the September Magazine. I have added a few. These questions may help you to understand how to make out questions for the monthly meeting. I only send about half of the list.

1. How do children travel in the Sudan?
2. What do they use for tooth brushes in the Sudan?
3. What is the greatest need for the "Tiny Tots?"
4. What are some of the causes for divorce.
5. Where are Dr. and Mrs. Lambie now located? How was the sit for the mission obtained?
6. Who is Thank-Offering Secretary?
7. What are the names of the Mission Study books this year?
8. Who has recently resigned from the Mission at Warm Springs?
9. How many new missionaries to Egypt this year? India? Sudan?
10. What is the object of the Tuesday Prayer Group?
11. How many Presbyterials on the Honor Roll? Why is the name of our Presbyterial not there?
12. What event is to be celebrated December 21?
13. Where is the Avalon High School? Who is Principal?
14. How many girls graduated from the Cairo College this year.

If at all possible give the questions to the women at least two weeks before the meeting. From the letters received these questions have put "Pep" into the meeting, increased attendance. In at least one instance secured a new subscriber, for she could not "borrow" a Magazine long enough to find all the answers.

One woman said, "I read nearly every word in the Magazine before I found the answer to the ninth question."

Wanted 500 Bible Reading Societies Before January 31, 1921.

Names of societies doing Bible Reading to be reported to Miss Kate A. Hill, Grinnell, Iowa, for the Magazine.

1. Minden, Neb., Pawnee.
2. Pinckneyville, Ill., Southern Ill.
3. Hoopeston, Ill., Central Ill.
4. 1st Kansas City, Mo., Kansas City.
5. Keota, Iowa, Keokuk.
6. Birmingham, Mich., Detroit.
7. Topeka, Kans., Kansas City.
8. Y. W. M. S., Topeka, Kans., Kansas City.
9. Pittsburg, Kans., Kansas City.
10. Kansas City, Kans., Kansas City.

You will note half of those reported are from Kansas City Presbyterial. That is because the Presbyterial President is working.

Many have written asking for a course for Bible reading. The following is only suggested.

1st month—Gospel of Matthew.

2nd month—Story of Joseph, Gen. 37-51.

3rd month—Thirty selected Psalms.

4th month—Story of Paul. Acts.

5th month—Book of Proverbs.

6th month—1st and 2nd Corinthians.

At roll call each month have the members report how many chapters read. Also how many other readers they secured. A good plan is to divide the society into groups with a leader. A chart in the church showing how many chapters are read weekly by each group will stimulate interest.

Do not fail to report.

STUDY FOR THE MONTH.

DECEMBER.

INDIA.

His gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matt. 24:14.

Bible Reading—1st Corinthians 9th Chapter.

Roll Call—Answer naming a missionary in India and term of service.

Topics for Study—

1. Afghanistan—the open door of the near future.
2. The Relation of the Indian Church to the "407" Movement.
3. The Prayer Groups of the Mission.
4. A Character Sketch.
5. A Recent Book on India Reviewed.
6. Developments of the War, and How They Have Affected Missionary Opportunity in India.

Love is life's end; an end, but never ending;
All joys, all sweets, all happiness, awarding;
Love is life's wealth (ne'er spent, but ever spending.)
More rich by giving, taking by discarding;
Love's life's reward, rewarding in rewarding;
Then from thy wretched heart fond care remove;
Ah! Shouldst thou love but once love sweets to prove,
Thou wilt not love to live, unless thou live to love. —Edmund Spencer.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Spring, Oregon .....Rev. H. T. Jackson
Simnasho, Oregon .....Rev. W. A. Matthews
Tama, Iowa .....Rev. R. G. Smith

All parcel post packages should be addressed to Rev. H. T. Jackson, Indian Mission, Jefferson Co., Warm Spring, Ore.; all packages sent by express or freight should be addressed to Rev. H. T. Jackson, Mecca, Ore. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

WORKERS AMONG THE ALIENS.

Miss Nellie Helber .....Pittsburgh, Pa.
Miss Grace Welch .....Burgettstown, Pa.
Miss Romain Russell .....Hickory, Pa.
Miss Roe Williams .....Los Angeles, Calif.

CITY MISSIONARIES.

Miss Margaret Heazlett .....N. S., Pittsburgh, Pa.
Miss Sallie Dickey .....Alliance, Ohio
Miss Lulu Henderson .....Zanesville, Ohio
Miss Laura Sawhill .....Spokane, Wash.
Miss Theressa Lippert .....Oakland, Calif.
Miss Irma G. Allen .....Inglewood, Calif.
Mrs. F. C. Metcalf, (Mutes) .....Portland, Ore.

THE MOUNTAIN PEOPLE.

Rev. and Mrs. W. J. Giffin .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Elizabeth McMillan, (Matron) ..Frenchburg, Ky.
Miss Florence Thompson, (Assistant Matron) .... Frenchburg, Ky.

TEACHERS.

Miss Lulu Asher .....Frenchburg, Ky.
Miss Ruth Bemis .....Frenchburg, Ky.
Miss Margaret Jones .....Frenchburg, Ky.
Miss Bess Lucas .....Frenchburg, Ky.
Miss Dora MacLurg .....Frenchburg, Ky.
Miss Ruth Pemberthy .....Frenchburg, Ky.
Miss Pearl Warden .....Frenchburg, Ky.
Miss Maude Wells .....Frenchburg, Ky.
Miss Edna Wallace Neill, (Music) ...Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell, Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—W. E. Dotson.
*Knoxville, Tenn.—Rev. J. Kelly Giffen.
Camden, Ala—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
Chase City, Va.—Rev. F. W. Wilson. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. or barrel so that it may be identified and acknowledged. Always put name of society and place inside of box

YOUR LIFE

What is it?
Whose is it?
Why is it?

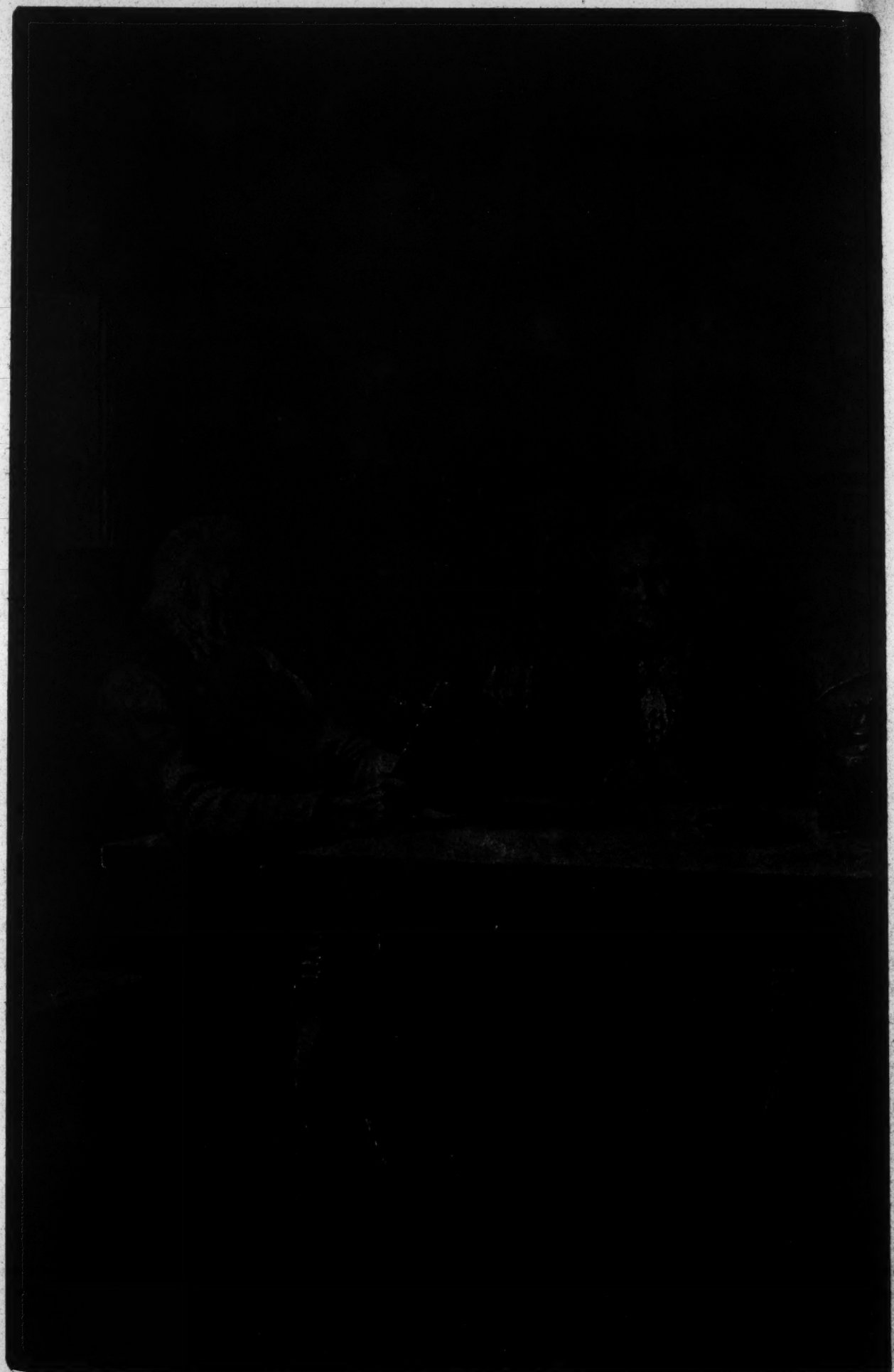
God gave it
Christ redeemed it
The world needs it

891 YOUNG LIVES NEEDED

By the New World Movement

OVER THERE		RIGHT HERE	
124	Ministers	332	Ministers
203	Young Women	125	Young Women
80	Laymen	27	Laymen
407		484	

The NEW WORLD MOVEMENT of
UNITED PRESBYTERIAN CHURCH



GREAT PEACE HAVE THEY WHICH LOVE THY LAW AND NOTHING SHALL OFFEND THEM, PSALM 119, VERSE 165; ALSO ISAIAH 26:3.